

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII

JACKSON, MISS., September 2, 1926

NEW SERIES
VOLUME XXVIII, No. 34

WHY THE YOUNG PEOPLE SHOULD READ THE DENOMINATIONAL PAPER

By L. L. Gwaltney

Most young people will sooner or later make a home for themselves, and if they begin to read the denominational paper while young it will eventually become a household necessity, and the paper with all that it means will be passed on down to children's children.

Take the subscription list of the Alabama Baptist as an illustration of what is meant. We have a group of about three thousand readers who are quite distinct from the many thousands of others on the mailing list. These three thousand were once young, but are now termed "the old guard." They have been reading the paper from fifteen to fifty years and a few of them as long as sixty-five years. In every instance they began to read the paper when they were young. In most cases their fathers were subscribers and the first letters of the alphabet some of them ever saw were A-L-A-B-A-M-A B-A-P-T-I-S-T. These people are now growing old, but beginning while they were young to read the paper, they have kept it up through the years, and now the paper is greatly appreciated in their homes and under no condition would they dispense with it.

Needless to say these people are to be classed among the most substantial and faithful Christians among the Baptists of Alabama. They are to the man sympathetic with the denominational viewpoint, efficient leaders in their churches and liberal with their means. The Alabama Baptist has had much to do with shaping their thinking, fortifying their faith and directing their conduct. The same, of course, would be true with all of our State papers.

Thus as illustrating a point, mention is made of the old guard of three thousand who began to read the paper when young. But as a matter of fact, in Alabama at least, the number of regular contributors to the Co-operative Program is only about 60,000, and explain it as one may this is about the number of people who see our paper each week. In ratio to the total number of readers of all state papers in the South is about the number of regular givers to the Co-operative Program. How is the similarity in figures to be explained? Allowing for some exceptions it will probably be found true that those not sufficiently interested to read a denominational paper are too disinterested to contribute regularly to the Baptist cause. And the habit of reading the denominational paper, like that of going to Sunday School and church, should be acquired.

A point to be made in favor of reading the denominational papers by all classes is in the fact that they carry week by week something of the whole Baptist program. There are from time to time articles and editorials dealing with the Southwide and State work, the news from the churches, pastoral charges, book reviews, the Sunday School lesson. And in addition to these, there are pages given each week to the B. Y. P. U. and Sunday School and W. M. U. departments.

THE BAPTIST RECORD AND THE ASSOCIATION

The The association begins next week. The campaign for for new subscriptions to the Record has already begun. The meetings of associations altogether bring together more Baptists than are ever assembled in any other way. There is more of good fellowship and unity of spirit in the associations than anywhere else. The sense of individual responsibility and personal obligation for the furtherance of the gospel is more manifest and powerful in these meetings than possibly in any other. It is a great Baptist and Christian opportunity. There ought to be multitudes of people in these meetings and there will be. But more ought to go. Our business men and women ought to be there, helping and being helped.

In these meetings our people ought to learn more about all our denominational work and spirit. And all ought to be furnished a point of contact with the work which can keep alive an intelligent interest all the year round. While the interest is quickened and the sense of fellowship is strong, this to the time to tie them on to the work and message of Baptists for the year round. The best means in the world for accomplishing this is to get them to subscribe for and begin to read regularly the Baptist Record.

Now we want somebody, anybody, any number of people to see to it that this is looked after in the associational meeting, in the house and out on the ground. This is a service to God and to the people. It is a physical impossibility for the editor to attend more than one-third of the associations. They are meeting several each week. Other state workers will be ready to help. But the man or woman who takes the paper and is helped by it is our best helper and friend. Will you see that the paper is properly looked after; that a report is presented and a dozen one minute speeches are made by people who can give their own testimony to its value, and will you see that everybody there who is not taking it has a chance to subscribe? Remember they get it from now until December 31, 1927 for the special price of \$2.00. This offer is made for the month of September and October.

The editor had the pleasure of spending two weeks at Gulfport and supplying for Dr. W. A. McComb at the First church during his vacation. This is the second time we have had the privilege of ministering to these good people in this way. There are lots of Baptists among others, coming to the coast and here is one of the greatest opportunities we know of for enlisting all the forces and keeping up a continuous evangelistic campaign. Everybody knows that Pastor McComb has the evangelistic passion and he has baptized many of these people. Brother Dodge, whom it was our privilege to meet, is doing good work at Grace Memorial church, but needs better support that he may give his whole time to the work. The coast is our most difficult field and so our greatest opportunity in Mississippi. But things are some better, and they are going to be better yet. Paul said of the place where he labored: A great door and effectual is open to me, and there are many adversaries.

Mr. Luke Phillips, of First Church, Mobile, is still teaching a Sunday school class at 93.

Pastor B. L. McKee, of Oxapater, preached in his own meeting and baptized 27. There were ten others added to the church by letter.

First church, Birmingham, of which Dr. J. R. Hobbs is pastor, entered their new seven story Sunday school annex September 1st.

Dr. T. L. Holcomb, of Sherman, Texas, assisted his brother, Rev. H. R. Holcomb in a county-wide meeting at Mansfield, La. About 100 were added to the various churches.

According to figures which Brother F. E. Burkhalter gleans from Dr. E. A. Alldredge, Southern Baptists have grown in the past 25 years 120 per cent, and their contributions to local objects 1,095 per cent, to missions and benevolences 836 per cent.

An exchange speaks of the tendency of ordinary and small minds to take up catch words started by the great or prominent. A deserved criticism but when he speaks of this copying habit as "a reverberation among the lesser lights"—well, that's a new thing among lights.

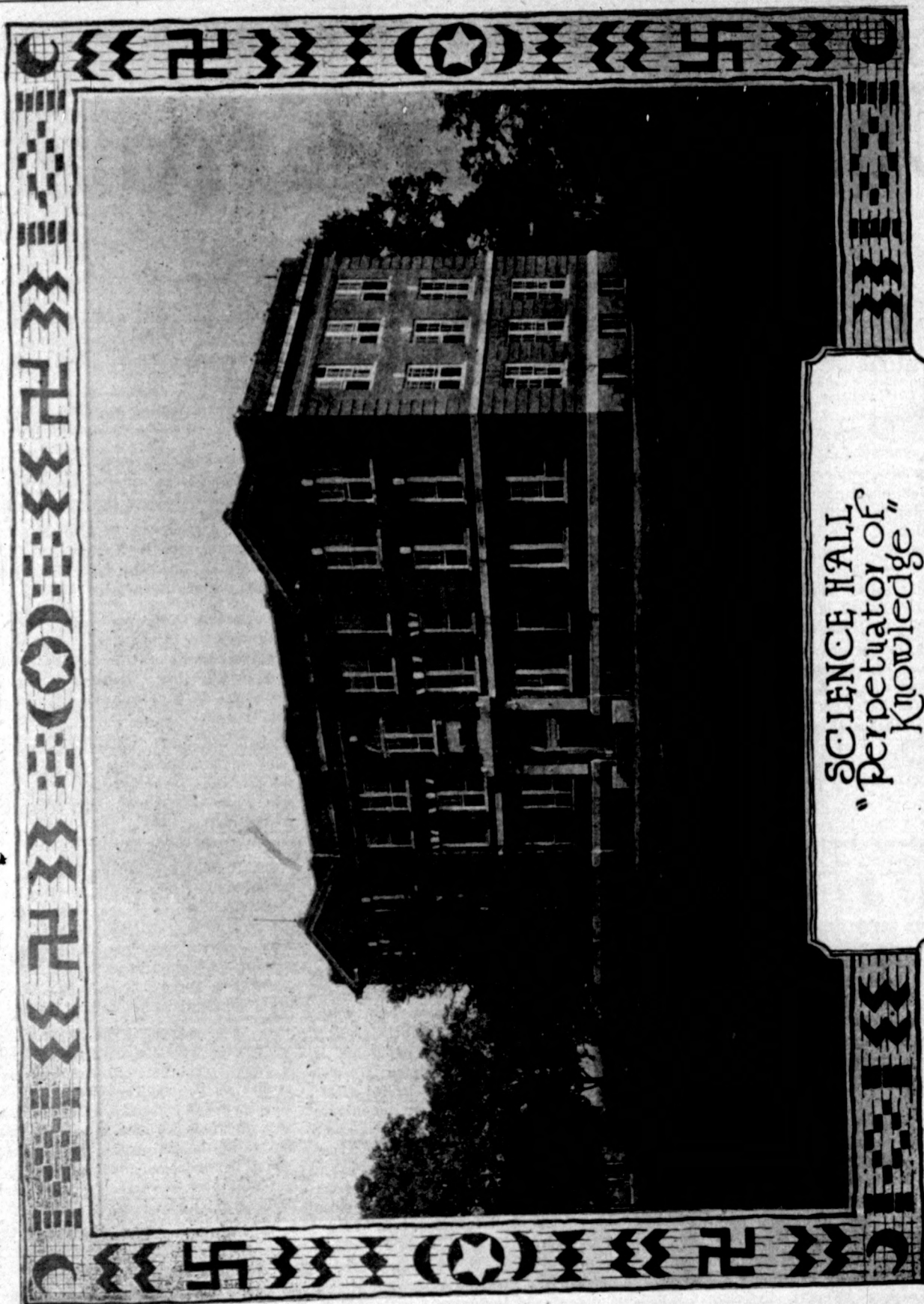
The Lafayette County Baptist Association has changed the place of its meeting from Concord Baptist church to Union West Baptist church. Change necessitated by the burning of the Concord church building. Messengers or visitors coming by train will please get off at Taylor instead of at Oxford. Notify Rev. N. F. Metts, Oxford, day and time of arrival on train.

In another part of the paper is found a communication from Judge Buckley, an appeal to help a Baptist preacher. Read it and make such response as you believe pleasing to God. Judge Buckley is not a Baptist, but a fine Christian gentleman, whom we have known since our days together at the University. Brother Slaughter, of whom he writes, is eminently worthy and has in the past been approved by the Relief Board in Dallas.

Is this a sample of a "generous spirit", taken from the Alabama Baptist?

"Everyone at all familiar with the work of Southern Baptists is now in a position to see how we have come in these latter days to be ruled by minorities.

For instance, when the statement of faith was adopted in Memphis by a majority of two to one the majority vote didn't settle anything. An insistent minority kept on through the whole year dledum until finally they got through something nagging and quibbling over tweedledee and twee-at Houston not near so strong as the statement adopted by the Kansas City convention touching the matter of science nad theology. Yet the same minority at Memphis thought it won a great victory at Houston, when, as a matter of fact, the convention merely acquiesced for the sake of co-operation in the desire of a noisy majority. But the Houston action shows how a large majority may exercise self-restraint and tolerance and thereby show by their very acquiescence a generous spirit which the minority was probably incapable of exercising.



MISSISSIPPI COLLEGE

This paper cannot afford space to tell everything about Mississippi College, but we wish it could, for we know that you would then be proud of her as your institution. But we will tell still more in the next issue.

Today's Pictures

The Science Hall is a three-story fire proof building with a full height basement, constructed of brick and reinforced concrete. This picture does not show the large wing of the building which adds more than a third to the size and space of the building.

The Science building contains the College office and the laboratories and lecture rooms for the departments of Chemistry, Biology and Physics. The laboratories are well equipped with

the latest instruments and conveniences for work in these sciences. The lecture rooms and laboratories are large and comfortable and well kept.

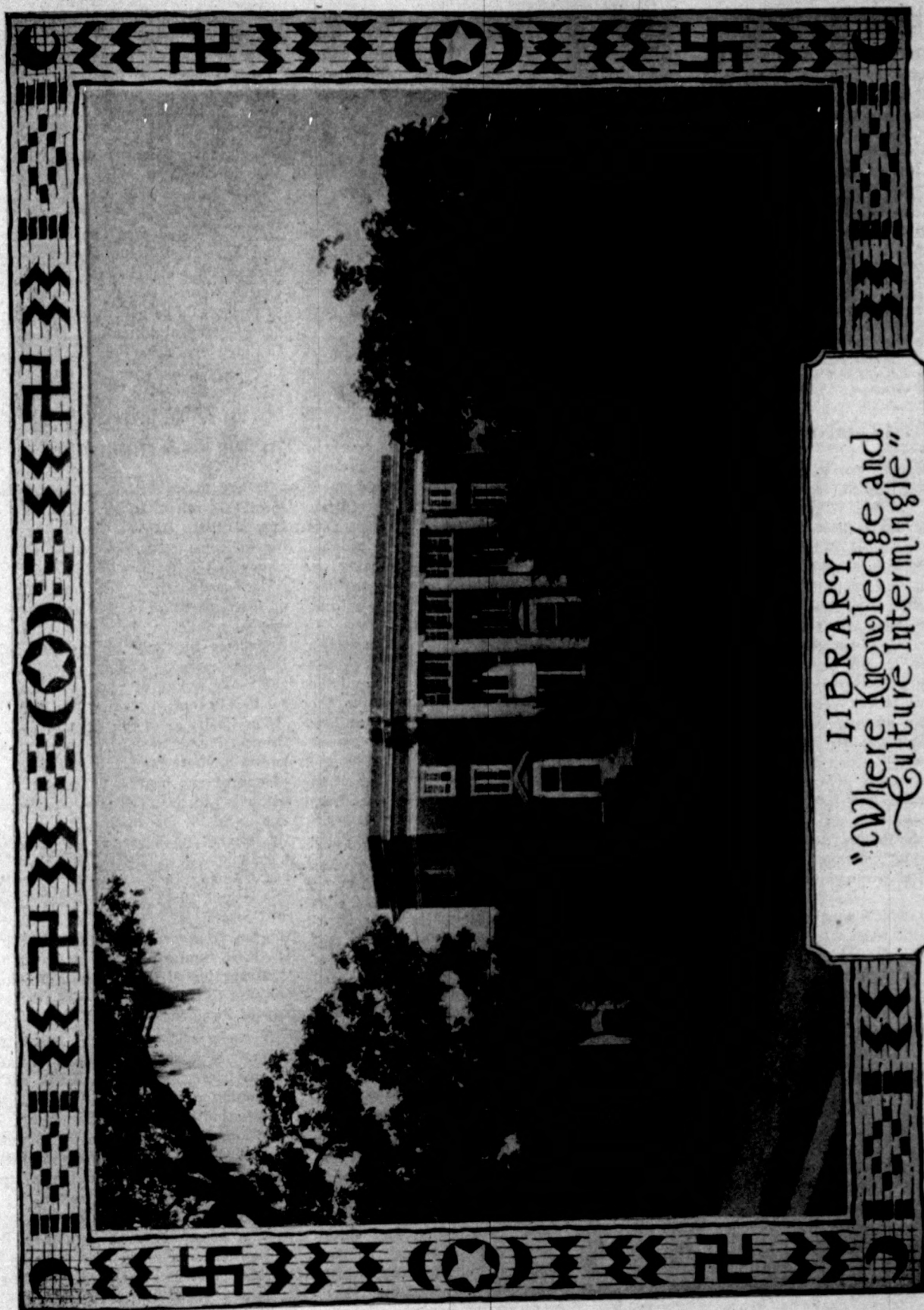
The Library is one of the handsomest buildings on the campus, a three-story fire-proof brick building with a full height basement. On the first floor are a commodious reading room, stack rooms, a seminar room, private offices, etc. The basement and second floor contain eight excellent class rooms, with private offices for the professors. On the third floor are the halls for the literary societies, with commodious rooms. The library at present contains about 10,000 volumes and it is the purpose of the college to add a large number of books in the way of department libraries before the next session opens.

This beautiful Library has never been named. It is the plan and purpose of the College to name

it in honor of some friend who contributes in a substantial way to the needs of the Institution. A more fitting and beautiful memorial, both in appearance and spirit, could not be planned. For long years to come this building should bear the name of some prominent family whose influence and connection with the College is a positive factor in the development and efficient work of the College. Who will ever forget "Jennings Hall", "Ratliff Hall", "Chrestman Hall", and "Provine Field"? They are centers of indispensable service and the name of each is rich in meaning and perpetual in the life of the College and her many sons and friends. The Library needs a name and the College hopes an expects that it will soon have one.

College Activities

Here are some of the various activities that



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the students of Mississippi College are constantly engaged in and which in a large measure are accountable for the marvelous spirit of the students and their good behavior—they keep busy: Student Body Associations; Honor Council; Hellenian Literary Society; Philomathean Literary Society; College Annual; College weekly paper; seven A-1 B. Y. P. U's; Sunday School; Football; Basket Ball; Baseball; Track; Tennis; All forms of mass athletics; Intercollegiate Debating Teams; College Band; Glee Club; Orchestra; Y. M. C. A.; Ministerial Association; Oratorical Contests; Freshman Debating Teams; Class Organizations and Banquets; College Socials and Receptions; Church Services; and other activities.

In all of these activities there is expert supervision and assistance—though College boys can and generally do operate their own activities in a fine manner. That is proper, for they then get

the development needed.

No student is permitted to represent Mississippi College in any activity unless a specified scholastic record has been maintained.

Students Must Progress

The Class room work is placed first in Mississippi College. Scholarship is the predominant note. It is even one of the greatest factors in character development.

A student is required to pass off nine semester hours each semester in order to remain in Mississippi College. At the end of each semester those who have failed to pass the nine hours are requested quietly by the Faculty to withdraw from College.

The average number of hours a student is permitted to take each semester is about 17.

Requirements for Graduation

In general the requirements for the degree of Bachelor of Arts are as follows:

126 hours of college work, of which at least 50 hours must be junior or senior work.

120 honor points, which are acquired as follows: For each semester hour of work completed with a mark of A, three honor points are given; for each hour with a mark of B, two honor points are given; for each hour with a mark of C, one point is given. A mark of D carries no honor points; thus a course valued at 3 semester hours, if completed with a mark of A carries with it 9 honor points; if completed with a B, carries 6 honor points; if completed with C, carries 3 honor points; if completed with D it carries no honor points.

(Continued on page 5)

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The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

USE OF THE TITHE—AND ABUSE

Multitudes of Christians are being convinced of the duty and personal advantage of giving a tenth of their income to God. There is danger that it will be simply an intellectual conviction and not a matter of religious faith. It is one thing to see that a thing is taught in the Bible and another to accept and adopt it as the will of God in our lives. This applies to more things than tithing. But one thing at a time.

Unless it is accepted whole-heartedly and honestly put into practice, it may become a suave. It is easy for people to deceive themselves in the matter of giving. But be not deceived, God is not mocked. One may pull the wool over his own eyes, but he hasn't put anything over on God. Some people say, "I don't keep any accounts, but I am sure that I give more than a tenth." You are probably just fooling yourself, for nine-tenths of those who do not keep accounts do not give a tenth. Is it possible that people do not keep accounts because they do not wish to catch up with themselves stealing from God?

But another way in which people fool themselves is in the use of the tithe after it has been set aside, in the objects for which it is spent. We have heard of all sorts of ridiculous subterfuges, in appropriating the Lord's tenth for purposes that suit our own conveniences or vanity. The mention of these would descend to childish trifles. What one needs is simply to know a little about the Bible and to preserve his absolute honesty in the sight of God.

The tithe is the Lord's. It is something dedicated to God, and can be used only under his direction and for carrying out his will, doing his work. We do not here raise the question as to whether it is to go into the church treasury. But we do insist that it shall be used only to do the Lord's work, and not to pay our personal obligations. It certainly cannot be used to take care of the dependent and poor in our own families. That is a natural obligation. It cannot be dissipated through various channels of so called benevolent obligations. There may be very good humanitarian organizations such as the Red Cross or King's Daughters; there may be organizations for civic uplift like the Anti-Saloon League, which deserve support. But these are not religious institutions, and God's money must be spent in his name and for his cause.

Whenever people get to dodging about among questions as to the legitimate use of the tithe, they need to go back and get rid of covetousness. The trouble is more deep-seated than the matter of channels of distribution. The trouble is in the love of money which makes people reluctant to give God what belongs to him.

We were sorry to learn of the accident to Dr. Bryan of Amory as he was leaving on the "Know Mississippi" train. It was a disappointment that he had to be taken to the hospital temporarily.

THE "COMPROMISE" IN MEXICO

Peace without victory is "an illusion of mortal mind". If that statement seems hard to understand, it may be translated thus: "There ain't no such animal". President Wilson introduced the phrase into the discussion of peace during the world war, but it wouldn't work. A corpulent sister who had been requested to kneel with the other members of the congregation at one period of the war while the pastor prayed for peace. The pastor prayed longer than she expected and longer than she could kneel in any sort of comfort. When she had stood it to the limit of her endurance and the preacher prayer on, she rose and said, Pshe—ew! They'll have to fight it out.

No there is no such thing as peace without victory. There would probably be more peace in Europe today if there had been more victory. Now you can transfer this axiom into religious controversy or any other controversy. We are thinking about Mexico and the struggle going on between the government and the Roman Catholic Church. The fight had gone on for more than two weeks when the ecclesiastical officials began to throw out peace feelers. Please note that peace feelers and desires for compromise are always a sign of weakness and of weakening. Take it in religion or in politics or anywhere else. When a man is licked or knows he is going to be he is always for peace, at most any price.

There can be no sort of doubt in anybody's mind that the Catholic Church in Mexico has had its lips close to the ear of the press all the way through. Special correspondents for the Memphis and New Orleans papers, including their connections with Chicago and New York papers were saying everything nice they could about the Catholic officials in Mexico and speaking often directly in their behalf. The Associated Press dispatches have not shown their usual independence and detachment from partisan control. They have been in hard lines.

But all of them represented at first both Mexican parties as adamant and unyielding. Then the reports came sifting through that the Catholics had offered a compromise, namely that President Calles would suspend the operation of the law and they would then get together and talk things over. This is like the story of the man and his wife who differed as to the color their house should be painted. He wanted it painted green and she wanted it painted white. So they compromised on having it painted white. That's about the usual size of a "compromise".

Since when did any civil officer have the right to suspend the law? For him to suspend it meant that he had abandoned the very thing he started out to do, the very thing which the law required him to do. And he paid no attention to their compromise proposal. He seemed to be deaf on that side. The Catholics saw they had gotten the country into a mess by ordering the boycott and by suspending all religious functions in the churches. The people were suffering, business was bad and everybody knew the Catholics were responsible for it.

So when the fight had been on for three weeks the Catholic bishop and arch-bishop invented another "compromise". This time it was all on the other side. They had an interview with President Calles and came away saying it was "truly satisfactory". In other words Mr. Calles had told them that he didn't mean any harm by enforcing the law. It was a purely "administrative measure", and it was not his purpose to interfere with dogma and religion.

And so the arch-bishop comes away from this "truly satisfactory" interview and announces that it will now be possible to open the churches and go on with their religion, and business—why we will have "business as usual". And so the "compromise" seems satisfactory. Saving one's face is a term that originated with the Chinese, because they are experts at the business. But they

are not the only ones who know how. If ever you know you are licked to a frazzle just call it a compromise. It sounds much better.

In the meantime President Calles seems to be sitting tight and saying little. This old Indian has learned from his forbears how eloquent a thing silence is. It has elected presidents in other countries besides Mexico. There is no doubt that the laws of Mexico affecting religion are more strenuous than would be tolerated in this country, and some day they will be modified in Mexico if the Roman Catholic Church will learn to behave itself. But they were made to meet a situation which had to be met sternly. The church wanted to run the whole country; just as they would be glad to do anywhere—it could be done. Congratulations to Mr. Calles and Mr. Coolidge for attending to their own business. But suppose Mr. Al(c)hol Smith had been President when the Knights of Columbus made their appeal. That would have been another story.

REPORT ON BUSINESS EFFICIENCY

It is important that our people generally inform themselves about the report made to the last Southern Baptist Convention, the one meeting in Houston, on the matter of Business Efficiency in the conduct of the work of our South-wide boards and institutions. At the meeting of the Convention in Memphis more than a year ago a resolution was passed providing for a committee to study the financial condition and business methods of our boards and institutions and make report of facts with recommendations to the Convention at Houston in 1926.

The Chairman of this Committee is Rev. Austin Crouch, Pastor at Murfreesboro, Tenn., but well known in Mississippi. He has served as an agent of one of our boards, is familiar with business methods and has studied sympathetically the operation of all our institutions. The majority of the committee, however, was composed of laymen, supposed to be familiar with business methods. Among these were W. M. Whittington of Mississippi, P. C. Ratliff of Alabama, J. D. Mell of Georgia, etc. In the absence of Mr. Whittington from some meetings of the committee, Dr. R. B. Gunter acted in his stead. Every state was represented on the committee and no member was to be an employee of the Convention or any of its agencies.

It seems evident that the appointment of the committee was brought about by the indebtedness of our boards, and the purpose was to prevent accumulation of debt, and provide methods of cancellation of the present debts. A study of the situation showed a combined indebtedness on all the boards and institutions (Southwide) of \$5,337,960.93. The total valuation of the assets of the same was \$22,725,188.70.

Naturally there was a little nervousness on the part of some of the boards involved when investigation was made and publicity given, and some changes recommended. But the committee faithfully followed out its purpose, and courageously met the situation and confidently made certain recommendations. They had no iconoclastic purpose or hidden design. They wanted to stop piling up debts.

The committee itself was not ready for final action by the Convention and recommended that this report be left over for consideration by the Convention of 1927. The Convention did this without in any way committing itself. The report is to be redrafted and published in the Baptist papers of the South at least two months in advance of the 1927 Convention. The substance of the recommendations is given here because it is not possible that they will be greatly changed in the new draft.

The heart of the report is a recommendation of Budget Control. That is, that a budget committee, or some standing committee of the Convention, be authorized to fix the financial limits of expenditures by each board or institution

under control of the Convention, within reasonable expectation of receipts, beyond which the board shall be forbidden to make appropriations, which would mean perpetuating a debt. Hitherto we have had a commission which recommended that the Convention determined what percentage of receipts each board or institution would receive; but no limitation has been put upon their expenditures or appropriations. It is suggested that this budget work could be done by the Executive Committee of the Convention, its functions being enlarged for that purpose. It is further suggested that this committee could take over the work being done by the Cooperative Program Commission. The committee was explicit and pronounced in expression of the opinion that trust funds and designated gifts should never be loaned even for a short while to any other department. The committee will continue its work through this year. In the meantime its work is a matter of deep and general interest. It is our purpose to publish in full at an early date the recommendations made in the report at Houston.

NOTES FROM SUBSCRIPTION DEPARTMENT

If some one visits you in the interest of the Baptist Record, during the months of September and October, 1926, don't fail to give them a subscription if you are not a reader of the paper already. If you do not care to subscribe for a year give a three months subscription and that will help you to become familiar with its merits. We feel sure after that time it will be a regular weekly visitor in your home.

Read the Baptist Record. Keep up with the work of your denomination.

If you would like to see the Baptist Record, in the budget of your church and need help to do the work just write us Baptist Record, care Subscription department, and we will see that you receive the needed information and send some one to help goes into every home in the church the price will be \$1.50 per year.

Are you doing your part in helping to make the Record a success. It is your paper. May we count on you in this campaign?

Be sure to take advantage of the offer in Baptist Record of August 19, if you are not now a reader of the paper.

Rev. L. E. Lightsey, Montrose, Miss., is the man to write if you wish the Record, in the budget of your church and need help to get the plan on foot. He seldom fails.

renewals our goal for the coming campaign. If

One thousand new subscribers and five hundred you will help up we can win.

We are mailing every pastor blanks for use in the campaign. Please give them to the workers that you appoint in the canvass for your church. The use of these blanks will make the work easier. Kindly give the name of party sending in lists of names so that we can give proper credit for each list.

We work to serve you promptly in order that we may help the oncoming of the Master's kingdom. The weekly messages of the Record are for this purpose and to help those who have not yet made a decision for Christ to do so.

If you are a reader of the Record and know some one who does not take the paper pass yours on after you have read it. We can never tell until harvest time what a few seed sown will bring forth.

The weekly Sunday school lessons in the Record

each week are alone worth the price of the paper. Be sure to read them.

If you take the Record and believe in the work we are trying to do won't you send us at least one new subscriber during the campaign.

Rev. Wm. S. Dixon, the Baptist preaching and singing evangelist, is now located at 7200 Madison Avenue, Kansas City, Missouri, having moved to that new location. His former address was Wheaton, Illinois. He will continue to serve the Baptist churches in evangelistic work from his new address.

The Christian Index and The Religious Herald have editorial criticism of Mississippi Baptists and some other states because of their recent refusal to contribute to the support of the Cooperative Commission. Let it be clearly understood that refusal to support the Commission does not mean refusal to support the Cooperative Program, nor any lack of sympathy with it. But it does mean that our people believe that there is no need of an expensive organization for carrying on the work. Last year this central organization cost \$46,000 and there are many who doubt if a dollar more was given because of it. The Editor of The Baptist Record has had nothing at all to do with the determination of Mississippi Baptists to withdraw from support of the Commission. Dr. Gunter will doubtless have something to say on this matter. In the meantime we think The Christian Index will find it is entirely mistaken in the statement that the withdrawal was done without authority of Mississippi Baptists, and about the presence of our representatives in the Commission after withdrawal.

Some peoples' idea of a church is like a first class hardware store where all tools and materials are kept in good condition by being carefully rubbed with a chamois skin and presented in good display windows and show cases. All the organizations of the church, such as Sunday School, B. Y. P. U., Organized classes, W. M. S., Etc., are used to keep all the tools in good shape. While the idea of others is that the church is a machine shop where all tools are employed in turning out the finished product of Christian life and Christian service to men. What sort is your church?

Pastor Crosswey at Senatobia has enjoyed the greatest revival for many years at Senatobia, having Dr. W. E. Farr as preacher. Besides the number of people saved a subscription for a new church was raised amounting to \$22,000. The church when completed will cost about \$35,000, and be on one of the most desirable lots in the town.

Although the numbers of college students has doubled in the last few years, it is the testimony of those in authority that there is less drinking than ten years ago.

A. H. G. Fokker, the German who gave the name to the army flying machine, is in this country and announces his intention to become an American citizen. He is still specializing in aircraft, having designed the one in which Lt. Byrd flew over the North Pole.

(Continued from page 3)

In addition to the general requirements, there are certain specific requirements as to courses leading to the bachelor's degree.

While 93 hours are elective from certain specified groups determined by the student's major subject, all students are required to take the following 33 semester hours:

Christianity (any course)	6 hours
Mathematics	12 hours
Greek, Latin or a Modern Language	6 hours
Physical Training	3 hours

The New Hospital

Such a statement in connection with Mississippi College will, we believe, make every body feel good.

The hospital is now under construction and will be ready for use within six weeks. Ground was broken for the building on August 27th. Practically all the material is here and the large force working on the new dormitory will assist in its rapid erection.

It is to be a very servicable building. There will be operating rooms, X-Ray rooms, private wards and one large ward for 20 or 30 beds, reading room and library for patients and Pre-Medical students, office for the College physician, Kitchen, and all modern vonveniences and equipment for a modern hospital. It will be a brick, fire proof structure.

The First Baptist Church of Grenada voted to pay a considerable portion of the cost of the hospital, and that was the final move that insured its erection. Dr. W. E. Farr, Class 1907 and a Trustee of the College, is pastor of this Church. The Grenada Church will name the building.

Dr. R. W. Hall, Class 1897, together with a few of his medical associates, will pay a considerable portion of the cost of the building also. Dr. Hall and President Provine have been keenly conscious of the need of a hospital for several years, and have been working toward its realization.

It will be located just north of the Library in the coolest and prettiest spot of the campus with concrete walks and gravel drive ways leading to and from the building. It will be dedicated at the Centennial Celebration.

College Physician

Dr. Lehrue Stevens together with Dr. R. W. Hall will have charge and direction of the health of the students. Both are graduates of Mississippi College and recognized very highly in the medical profession.

Each student will be given a thorough physical examination and advised as to the defects needing attention and correction. The Medical fee paid by the student when entering the College, gives them free medical and hospital service all during the session.

100th Birthday

Many visitors to the campus often remark, after seeing the College buildings: "You seem to have a rather new College". The buildings and grounds are new, but not the College; The professors in many cases are new and all of them young comparatively speaking, but not the College. Older than our oldest building and greater than all our buildings, stands Mississippi College.

And since this College has wrought so heroically and effectively in the past, we are going to turn aside from other things on November 18, 19, 20 of this year for the celebration of her 100 years of active and continuous service.

A great birthday it will be, and all our people are being invited and called upon to help make it an occasion full and rich in meaning.

It will be some birthday party and we want our people to have the spirit to make it appropriate.

Location College Men

As the Centennial Celebration of Mississippi College approaches it is greatly desired by the College to have the name and address of all the men who have been students in the College. The College has a large number of her men listed with proper addresses and these men have been receiving publications from the College. Those who have not been getting communications direct from the College will render a fine service to all concerned by sending their name, address and other personal information immediately to Robert Gandy, Clinton, Miss.

THE IMPERIAL BOOK—THE BIBLE

M. T. Andrews

Though thinking people hold divergent views about the Bible, all are agreed that it is the most wonderful book in the world. There is something in it suitable for all times and all occasions.

As history it is indispensable, and the historian cannot make up his account without it. As law it is the foundation of all legal codes, and the legal minds of all ages have found its principles of justice impossible of improvement. As philosophy it throws light on more profound questions than all other sages combined. As poetry neither its beauty nor its style have ever been excelled.

The Bible is resourceful as is no other book. We never exhaust its meaning. When its phrases have said all apparently to you, there remains something yet to be yielded up later as new occasion demands. Other words are exhausted and pass away, but the words of the Bible never. They have an up-to-dateness that is amazing. They speak to a changing world with all the freshness and adaptation of a morning edition of a modern newspaper.

We speak of the Bible being inspired. Just what do we mean? What do you understand by the inspiration of the Bible? By inspiration we mean that the Bible did not come into existence by accident. It was not the discovery of a piece of strange literature, as in the case with the "Book of Mormon". But certain well known men found themselves illuminated, mentally elevated, possessed with unearthly passion to speak for God. One writer says this passion was "like fire in him", "like the hammer that breaketh the rock in pieces". He could not refrain from speaking, and speaking thus overwhelmed with divine power, their thought was not their own but God's, a message burned into them and which they could not forbear speaking.

This process is called inspiration, or the in-breathing of the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost", and they prefaced their words with: "Thus saith the Lord", "The Word of the Lord came unto me saying", "The Spirit of the Lord fell upon me and said unto me speak", "Wherefore the Holy Spirit saith", and "The words which the Lord of hosts hath sent in His Spirit". Their own personalities were enveloped and lost in God's as they spoke.

Language like this puts the Bible separate and apart from all other books. There is the distance of infinity between the Bible and all other literature. There is the same difference between the Bible and other books, that there is between Jesus Christ and other men. The Bible is literature indwelt, inbreathed by the Holy Ghost. Oh, Book of books! Dated on the hills of Heaven! Palsied be the hand, and cleaved be the tongue that would exercise reason to contradict these Holy Teachings!

If our position on the inspiration of the Bible is the true one, and we believe it is, then there are certain inevitable conclusions that follow:

1—The Bible is a book that speaks with absolute authority. There are many so called sources of authority. Reason has an important place. Reason helps to determine the possibility of a revelation from God, and brings us into sympathy with that revelation; but when it has done this it must step aside and be subordinate.

Conscience with some is authority. But conscience cannot be final, for there are as many shades of conscience in the world as there are individuals, not two perhaps agreeing in every detail. The infallibility of conscience would lead to inextricable confusion.

The conclusions of science some regard as authority. But what conclusions of science? The ones of yesterday, or the ones of today, which? For they are not the same. History has proven that scientific conclusions are as often scientific

guesses as otherwise. The Bible is the only book on earth that speaks with absolute authority, and whose conclusions have remained unaltered and unalterable.

2—If the Bible is divinely inspired, then its matter is truth unmixed with error. The Holy Spirit cannot be the author of error, nor can God be a party to it. The theory that the Bible is inspired in spots is utterly out of harmony with the thought of its being a revelation from God. If the Bible were only inspired in spots, then it follows that it would require a divinely inspired man to tell which are the inspired spots. If Genesis and Jonah are not inspired, and other parts are, who is to be the judge? The theory leads to confusion worse confounded.

3—If the Holy Spirit is the author of the Bible, then we are under obligations to do what the Bible fairly interpreted teaches we should do. All things taught in the Bible are not of equal importance, but there is no duty taught in the Bible that is unimportant. God does not bind upon us superfluous things.

I have a contempt for the bigotry which says, "You must join my church, or you cannot be saved. You must pronounce your Shiboleths as I do mine, or go to hell". But I hate worse the latitudinarianism which says, "It makes no difference what you believe. One thing in religion is just as good as another". Doesn't it make a difference whether you believe or reject what the Holy Spirit teaches?

Here is a church that teaches that sprinkling is baptism. Here is another that teaches that immersion only is baptism. Can both be right? No! If the Holy Spirit taught one, that excludes the other. He is not the author of confusion. It does make a difference whether or not you believe what the Holy Spirit teaches.

4—If the Holy Spirit is the author of the Bible, then the Bible is the Christian's weapon of defense. The child of God is at war with the spirit of this world, and his whole earthly life is a conflict. He is not to be carried to heaven on flowery beds of ease. "Above all things take the sword of the Spirit, which is the Word of God"; said Paul. When you remember what the Bible is to us, isn't it a shame that we do not know its contents better, and are not more skillful in their use?

In this age of the world when knowledge is so generally diffused, let us be able to give an intelligent reason for the faith that is in us. The good and the great of all ages have achieved their fame on the character built by the practice of the virtues of the Imperial Book. Ruskin, Webster, Lincoln, Grant, Lee, Gladstone, Woodrow Wilson, Theodore Roosevelt, and a host of others have left their immortal tributes to the worth of the Bible as asset to character and success. We cannot forget Sir Walter Scott's eloquent words:

"Within this ample volume lies,
The mystery of mysteries;
Happiest they of human race,
To whom their God has given grace,
To read, to fear, to hope, to pray
To lift the latch, to force the way;
And better had they not been born,
Than read to doubt, or read to scorn".

A human life without the holy precepts of this Imperial Book, is like a ship at sea without an anchor.

LETTER TO A PASTOR

H. F. Vermillion

As Superintendent of the Tuberculosis Sanatorium at El Paso, Texas, I often receive the most urgent and heartbreaking appeals from pastors and others for helpless people who need free treatment.

Below is the substance of my reply to a pastor who was unusually urgent in his request for free treatment for an orphan girl. After you have read it, please act upon whatever sym-

thetic and benevolent impulses it awakens and send a contribution for the endowment to me at El Paso.

"Dear Brother:

"I cannot blame you at all for feeling that we ought to help this girl. There are hundreds like her who appeal to me every year. I have been asking our churches to give the Sanatorium an endowment fund to help such cases. You and your churches, of course, have contributed to the general funds of the denomination and from those funds we received money for our buildings, and we receive enough from the Home Board to enable us to make certain reductions in our rates which reductions amount to about \$17,000 per year.

"Our lowest published rates are from \$15.00 to \$20.00 per week less than it costs us to care for a patient. Of course we lose money on patients taken at those rates.

"I know of but one fraternal sanatorium that compares in service and equipment with ours. It costs them \$45.00 per week per patient to care for tuberculars.

"If you and your church and the other pastors and their churches would furnish us with an endowment whose income would enable us to do it, we would only too gladly care for every case that appeals to us. I imagine that you are like most of our pastors—neither better nor worse than the others—and the most of them do not make much effort to get endowment money for the Sanatorium, but they do expect a good deal of us when they need our help.

"We have no funds for free work except those given us. It is impossible for me personally to give enough money to help many cases, but I have given more for that purpose than any other individual and expect to continue to give to the endowment fund.

"Your appeal for this girl and others like her, should not be to me, but to your church and other churches to create a fund for the care of such cases. We have appealed often for such a fund but the contributions to it have been few and small.

"Nobody but God knows what my own heart has suffered when such appeals as you make have come to me in so great numbers, and when I see how indifferent our Baptist people are to the cries of the helpless sick, and especially to the cry of the helpless sick orphan.

"But I am compelled not to do more free work than I can have funds to pay for. If I do, I shall ruin the credit of the Sanatorium."

DR. MULLINS OFF TO MEET BAPTISTS OF TWENTY-FIVE NATIONS

By Chas. F. Leek

A European tour that is aimed to build up the various European units of our world democracy of Baptists and that will likely result in better understanding and closer cooperation for world conquest for Christ will be undertaken September 1st by Dr. Edgar Y. Mullins, president of the Southern Baptist Theological Seminary. Dr. Mullins, with four American and British Baptist companions in travel, is going abroad as president of the Baptist World Alliance to hold eleven regional conferences that will involve the welfare of twenty-five nations.

Besides Dr. Mullins the party will be made up of Dr. J. H. Rushbrooke, secretary of the Alliance; Dr. Everett Gill, Dr. W. O. Lewis and Dr. M. E. Aubrey, the official representative of British Baptists. Mr. George W. Norton, Jr., treasurer of the Southern Baptist Convention, will join the party as an observer in Poland and Russia.

The initial conference is scheduled for Barcelona, where sixteen native speakers will participate along with the visiting brethren. At this conference there will be representatives from Belgium, France, Italy, Spain and Portugal.

From Barcelona the party will go overland to Budapest, where messengers from Austria, Bulgaria, Czechoslovakia, Hungary, Jugoslavia, and Roumania will gather. Then they turn north for a meeting of Poland Baptists at Lodz, and follow this with a conference still further north-east at Moscow, where the Russian situation among Baptists will be dealt with. In Budapest Dr. Mullins will participate in the dedication of the new Baptist theological seminary. Each of these first four conferences will consume four days.

Then the travelers turn due west to Riga on the Baltic Sea, where they will meet Baptist representatives from Finland, Estonia, Latvia and Lithuania. At the close of this three-day conference they take a southwesterly course across Germany for three two-day conferences at Königsberg, Berlin and Gelsenkirchen. At the latter conference the Baptists of Holland and Switzerland will also be present. Another four-day meeting is planned to follow at Copenhagen with Baptists of Denmark, Finland, Sweden and Norway in attendance.

The final meetings are to be held in London and Aberdeen, Scotland. At London Baptists are planning to signally honor President Mullins with a large Baptist rally and also a dinner of considerable proportions. David Lloyd George, former British Premier and leading British Baptist, will preside at the dinner.

During the two-months absence of President Mullins Dr. A. T. Robertson, professor of New Testament Interpretation, will be acting president of the Louisville Seminary.

SOUTHWESTERN BAPTIST SEMINARY WILL USE NEW BUILDING NEXT SESSION

L. A. Myers, Publicity Director, Seminary

Southwestern Seminary's new building, Geo. E. Cowden Hall, is ready for occupancy. The opening of the ensuing session, September 20, will mark the transfer of all class work from the old temporary frame building to the new structure.

As a result of the new building, a triple expansion of the Seminary is expected. The building activity has given impetus to student enrollment and the institution now confronts one of the brightest prospects for a session's work heretofore known. This increase in enrollment and the strengthening of the work will also find an echo in the quickened spirit of the student body.

The new building, unsurpassed for utility and beauty, has on its first floor, twelve class rooms accommodating from 50 to 150 each; also there is a large room for Band and Orchestra practice. On the second floor are all the offices and studios of the School of Music as well as the Recital Hall which seats approximately 1,000 people. The third floor contains a Study Hall, Reception Parlor, and 28 individual practice rooms for music pupils.

An outstanding part of the new equipment is a Four Manual Hillgreen-Lane Pipe Organ. While it is installed in the Recital Hall and may be used on all occasions, its chief use will be in connection with the Department of Pipe Organ. The Recital Hall will also be used as the main Seminary auditorium and it will be the meeting place of the class in Evangelism which annually enrolls near 400 men and women.

Though four weeks before the opening, already large numbers of reservations are being made. The time for the dedication of the new building has been extended until some weeks after the opening, giving opportunity to all the students to attend and to participate in the exercises. Letters from new students are coming in every day. Prospects are encouraging for a large enrollment. There will be room for all who come.

C. N. Travis has accepted a call to Eutaw, Ala.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

PUTTING GOD TO THE TEST

Frank E. Burkhalter

God cannot lie. What He promises he will assuredly perform. His promises never grow out of date. His Word was written not for the Jews and the early Christians, the ones who received it first, alone, but for the whole world, and the precious promises in that Word are just as good now as they were the day they were penned by the inspired writer. Christians of this and other ages have not received greater returns from these promises than they have because they have not trusted them, have not put God to the test.

To refresh our minds upon some of the rich things God has in store for us, let's examine a few of His many promises: "Call unto me, and I will answer thee and show thee great things and difficult." (Jer. 33:3.) "And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear." (Isa. 65:24.) "All things are possible to him that believe." (Mk. 9:23.) "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you." (John 15:7.) "I can do all things through Christ who strengtheneth me." (Phil. 4:13.) "My God shall supply every need of yours through the riches of his glory in Christ Jesus." (Phil. 4:19.)

Baptists Need to Claim Promises

How Southern Baptists, amid the manifold problems and needs confronting them in their general work today, need to lay hold of God in prayer, claim his precious promises and receive the rich blessings he has in store for them! Of course, as a denomination, we have already been marvelously blessed of God, but the blessings we have already received are only a foretaste of the larger benefits he has in store for us if we will but meet his conditions, and put him to the test.

Why are there so many heavy debts upon our Baptist boards and other institutions? Why is our mission work at home and abroad crippled for lack of workers and funds with which to carry that work forward? May not one answer be: "Ye have not because ye ask not. Ye ask and receive not because ye ask amiss to spend it upon your pleasures." (Jas. 4:2,3.) And then have not many of us refused to give God that obedience that would make him glad to hear our prayers?

Disobedience Hinders Blessing

But probably the greatest disobedience to God on the part of many Southern Baptists lies in their failure to "Honor God with their substance, and with the firstfruits of all their increase". With an income of at least \$1,500,000,000 a year last year our churches gave a total of only \$39,027,009 to all purposes, and of this amount \$30,666,157 was expended upon purely local church work, leaving only \$8,255,435 for all missions, education and benevolences beyond the borders of the local communities, at home and abroad. In other words, Southern Baptist churches last year gave about one-fourth of their tithe, or two and one-half cents out of every dollar, and out of this small sum only about one-fourth went to extending the Kingdom of God beyond the borders of their own communities! Is it any wonder that God has permitted our debts and our other problems to perplex us? But the heavenly Father is patient and long suffering with his children today just as he was with the children of Israel in the days of old. And the remedy for the evils that afflict Southern Baptists today is the same as it was for the troubles of the Jews

in their days. Here it is in language so plain that the simplest among us can understand: "Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? Yet ye rob me. But, ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts." (Mal. 3:7-12.)

God cannot bless us as he would like so long as we refuse to acknowledge our love and loyalty to him by bringing in the whole tithe for the support of his work and worship, but the day that Southern Baptists begin to bring their whole tithe into the storehouse God will open the windows of heaven and pour out upon them the rich blessings he has promised in his Word.

500,000 Tithers

What would the enlistment of 500,000 tithers mean? If that number of our smallest wage earners, making only \$15.00 per week, could be induced to tithe they would bring into our local church treasury during the year a total of \$39,000,000 for all objects. But the rich and the well-to-do will be brought also, and they can bring in some offerings, over and above the tithe, and thus both our general and local work can be adequately provided for.

Tithers Enjoy Rich Blessings

Let's put God to the test by following his command to bring the whole tithe into the storehouse. Our doing so will help others to take this stand, and with many of our people tithing we, as a denomination, can become a new factor in winning the world to our Lord and Saviour Jesus Christ. And the new joy in the fuller consecration to God and the closer fellowship with him, that will be ours, will prove an abundant and abiding reward for having taken this vital step.

CHRISTIAN STEWARDSHIP SENTIMENTS

To have is to owe—not to own.

When a man acquires riches, God gets a partner, or the man loses his soul.

"I will place no value on anything I have except in its relation to the Kingdom of God."

A wise man will not hesitate to give away what he cannot keep, obtaining thereby riches that he will never lose.

Systematic earning makes an industrious man; wise spending a well-furnished man; thoughtful saving a prepared man; conscientious giving a happy man.

Unconsecrated wealth in the hands of Christians is one of the greatest hindrances to the progress of the church.

The Kingdom of God can never be established merely by raising and expending money, but money is greatly needed for its world-wide extension.

Stewardship puts the Golden Rule into business in place of the Rule of Gold.

Jesus Christ teaches that a man's attitude toward God and his Kingdom is revealed by the attitude to the property committed to his trust.—Missionary Review.

Every man goes down to the grave carrying in his clutched hands only that which he has given away.—Rousseau.

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Examination Papers on "Prayer and Missions"

Your Secretary has esteemed it a great privilege to read the papers that were handed in at the close of our Mrs. Creaseman's class at the Assembly. The review of each paper has brought to her anew the gracious privilege of those hours spent in class work. Again we thank our Heavenly Father for sending us this deeply consecrated and efficient teacher.

Mrs. Creaseman's last question was: "How has this book helped you?" We cannot give here all the answers, much as we should like; there is such a tender personal note in each one. But may we read together a few of them?

"It has strengthened my faith in prayer, and deepened my love for missions."

"It has helped me to go to God in thanksgiving for the little things as well as the big ones. It has impressed upon me the special privilege of praying early in the morning."

"It has shown me, first how little faith I really had in God. Second, it has created a greater longing for that perfect faith."

"This book has taught me that Prayer is the one essential thing, the basis of all God's Kingdom Work. 'Tis not money we need for our Work, but Prayer, true filial Prayer. When we, all of God's children pray, there will be money plenty to carry on the Work; plenty of workers, and each one of them will be in the right place doing the special work the Lord gave."

"It has strengthened my faith in Prayer. It will help me to pray the more earnestly that God will raise up the Tithers necessary to carry forward our mission work; and help me to secure other Tithers to pray to this end."

"It has strengthened my faith in the promises of God."

"This book has revealed to me that Prayer is Working; that things impossible with man are possible with God; and are made possible to man through cooperation with God."

"This book has helped me most in that it has increased my faith and belief in God. God does answer prayer, and without prayer we cannot have the true spirit of missions. It has made me more willing to work for God; the tithe, and to pray for others in need of prayer."

"This book has been a great inspiration to me as well as a source of knowledge. I did not know so many things concerning Missions and Prayer. Especially have I learned of the power and far reaching effect of prayer. We have had trouble in getting our Y. W. A. to function properly. Since studying this book I am sure we will pray more and conditions will improve. The book has also showed me my own unworthiness; for when I read about it, and meditate on what wonderful things others have done, many of them women, I realize how very little I do in the Lord's Work. I hereby resolve to do better and to try to enlarge my field of service."

It has greatly strengthened my faith in prayer. It has made me see in a new way the wonderful resources of God that can be obtained through prayer. It has shown me very definitely that the success of our missionary work depends upon prayer."

"This book has helped me to make a definite

decision to do mission work wherever I may be called."

"I feel that I am better prepared to live more of a prayer life after having studied this book."

"It has increased my faith, and caused me to determine to do more for God by doing more for those who need my help."

"Just to sit in Mrs. Creaseman's class is an inspiration. The resolution is made to go home and try harder to do what God would have me do; to influence other women to study 'Prayer and Missions'. It is the best book I ever studied along this line. May we pray more, give more."

"It has enlarged my vision, increased my faith, and stimulated my desire to live closer to the Lord, and to render more faithful service to Him."

"This book has increased my faith in God". (Note by M. M. L.) (This testimony is given by a Mother whose Son is a teacher of power in the Louisville Seminary; and whose Grand daughter is a Missionary in China.)

"This book has given me greater faith in God, and in His power to answer prayer. It has proven to me more fully the need of more Christian Workers. And has caused me to definitely decide that wherever God calls me I will go."

"I have been made to realize as never before the power and beauty of Prayer; and to feel the need and lack in my own life. I am praying that I may learn how to really pray."

"As a result of the study of this book, I am going back to my 'raisin'. Mother and Dad—who is a preacher—brought me up that way. Until I was a Junior in College I thought that everybody lived by prayer. If I wanted anything I asked for it, and got it! But when I found out that others did not do that way I decided I was not quite normal. So for the past few years my prayer life has not been on the simple, child-like basis that it used to be. This book is helping to lead me back to where I shall again look to Him in the everyday affairs, and the seemingly impossible. As a teacher, you have helped me wonderfully and I appreciate it."

August 1, 1926
 Belló Horizonte Brazil
 Rua Rio Preto 670

Dear Friends:

When this letter reaches you, the golden hues of Fall time will be gathering over my beloved country, while I shall be finishing up a school year in a land where it is always green, where flowers are always blooming, and the air will be heavy with orange blossoms. Right now, it is mid Winter, thirteen o'clock and I have had breakfast at midday!

Did you ever think what a nervous strain it would be to have every custom of a lifetime suddenly turn inside out, and begin again with the A, B, C's, in learning anything from how to count to measurements. But the beautiful thing about a Brazilian is his patience and courtesy, so if you ask for tons of calico, yards of potatoes, and miles of oil, he may not even smile!

Their hours for meals are something like this: Cafe at 7 A. M., simply coffee and bread. Then breakfast at 10 A. M., which consists principally

of rice and feijao (a black dried bean) and sometimes dried meat or dried fish. Then there is a lunch at 2 in the afternoon and dinner at 5. Sometimes tea and cookies are eaten just before retiring. If you visit in the home at any time, it is considered very rude not to serve coffee. Where wood stoves make the process of coffee preparing so long, they serve wine, or a kind of fruit brandy. If they know you will not drink that, a sort of candy, called "doce", will be served. Another custom in visiting is that they show you all over the house, in every room. One of the missionaries was telling how offended she became the first time she had a guest here, and they started over the house looking things over.

The people are unusually friendly, and hospitable. They shake hands on entering and leaving, if it is a five minutes business trip, with all the proper good wishes at the departure. Our state evangelist who preaches so much in the interior is worn out with this custom, as late-comers will pass all through the congregation shaking hands and greeting folks. Every visitor remembers too the Brazilian Hug, which is a greeting a bit more familiar, common among friends or Christians.

The interior is not populated very well yet, so a farm of several miles is not so large, and a man may own ever so much land, and have nothing else. So travellers in passing through the interior always find a warm welcome in a country home. In fact they feel insulted if you pass them up. Though they may not have the comforts we find necessary, yet they are rich in farm products—plenty of meat and fruit and beans. Our interior evangelists stop along at the country houses when they are able to reach one before night fall—otherwise they build up a fire to frighten the animals away from them, cook their beans out of the sack on the side of the mule, stretch a hammock between two trees and go to sleep. Sometimes they sleep in watches, one keeping the fire going a part of the night, and the other the remainder.

There is a cheap way of going down stream too—a little skiff made of a useful palm, a sort of cork that will not sink. They get on this small platform, and float down stream with little trouble in a calm river.

There is a great deal of social life, but all difference in the world in the social life of the Catholic and Christians. As you know the Catholic religion completely absorbs every phase of life—political, social, customs—everything. So naturally the social life centers around religious affairs, nearly all of which are saint day feasts. A wealthy ranchwoman, and devout Catholic once told me how they celebrated the Saint Pedro day, with many guests on the ranch through three days, each bringing his hammock to swing up at night. They spent the day hunting, and in the evening shot fire-crackers, guns around the big fire in the open. On a near by tree were tied pieces of sugar cane, candies, fruits, etc., that the person who jumped for it may have. Then games and dances in the light of the big fire. Three days of feasting and big dinners!

She described too the feast of the Holy Spirit, and described how many times a group in charge

(Continued on page 12)

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Panola County Baptist Young People Marching Forward

Panola county boasts of having the largest number and the most efficient young peoples organization that she has ever had. The summer months are not months of vacation for the young people of Panola county. Sardis leads this county in the young people's work with three B. Y. P. U.'s, one senior, one junior and one intermediate. Como comes next with two unions, a junior and a senior B. Y. P. U., then comes Batesville, Union, Peach Creek and Crenshaw with one B. Y. P. U. each. The county is organized into an Associational B. Y. P. U. with Mr. L. H. Temple, of Sardis, as president. The future for the Baptist Young People's work in Panola county is very promising. The first meeting of the Associational B. Y. P. U. was held at Sardis on July 25th. There were 85 delegates in attendance, a splendid program was given, the W. M. U. served delightful refreshments and the meeting was a great success. The next meeting is scheduled to be held the fifth Sunday in October the place being Union church.

Emanuel Church at Grapeland

The study course given to the young people of the senior and intermediate unions of Grapeland was a great success and proved a great blessing. A good crowd was attentive throughout the weeks. Eighteen took the examination in the Manual. The diplomas will be given at the church or preaching service by the pastor. The young people's work at Grapeland is on the boom and they are planning great things.

Study Course at Paynes

One of the best study courses that has ever been held in Talahatchie county was conducted last week at Paynes. Fourteen of the young people, B. Y. P. U. workers gathered every afternoon at the church and furnished an apt and intelligent class for the teacher. Joe Sturdivant, one of our summer B. Y. P. U. workers reports that this is the best class he has ever taught.

The above three reports come from Mr. Joe Sturdivant, one of our summer B. Y. P. U. workers. Mr. Sturdivant has wrought well in his territory and we are delighted that he could be one of our force this summer. He is a hard worker, full of pep and ability.

What Kind of a Program Are You Planning For Your Association

Mr. Moderator?

There is nothing like a good demonstration of the work we are doing and nothing like having a number of good short talks by young people. We would rather listen to a half dozen five minute talks from that

many fine young people than to listen to one fellow do all the talking for the 30 minutes, so I am suggesting that you have a good B. Y. P. U. in your association render a program with plenty of time to do it at the association. It will be a change and will also be a helpful way in getting the B. Y. P. U. message across.

Two Bible Readers Seals Awarded

The Hazlehurst senior B. Y. P. U. reports two of its members having kept up the readings for four years and therefore entitled to the seal to be applied to their certificate which they received two years ago. Miss Kate Russell and Miss Ruth Miller are the ones to whom this honor goes. We urge that all B. Y. P. U.'s check up and see if there are not some in the union due to receive recognition for two years' Bible readings.

Providence Church Organizes

On June 27th the Providence church, Tippah county, organized a B. Y. P. U. The programs since then have been rendered with success and the work seems to be progressing nicely under the leadership of the efficient officers, whose names follow, president, B. G. Horton; vice-president, Ethel Ray; secretary, Maurice Horton; corresponding secretary, Ione Horton; chorister, Roy Smith; organist, Capitola Horton. We wish this new union every success and hope to enroll them as one of our A-1 unions soon.

The Sumner B. Y. P. U.'s Doing Good Work

Under the leadership of their efficient B. Y. P. U. director, Mrs. F. Q. Crockett, the B. Y. P. U.'s of Sumner go every first Sunday to Parchman, our state farm, and render a B. Y. P. U. or devotional program, then every third Sunday afternoon they go to Brazil (not South America) and give a program or arrange one that will be of benefit. We commend these young people for this fine work and wish for them every blessing in their work.

TEXAS AND MISSISSIPPI

The Starnes-Turner evangelistic party is now in the midst of great tabernacle meeting at Tahoka, Tex. The large city tabernacle will not take care of the crowds so they are having to bulid more seats on the outside. This is the second meeting that this party has held in Tahoka this year. They just closed a meeting at Lamesia, Texas, with more than two hundred additions to the Baptist church of that city. This party will be in Philadelphia, Miss. with Pastor H. W. Shirley and church beginning the last Sunday of

September. Brother Turner, singer for the party, has just recently helped Dr. W. E. Farr in a meeting with Pastor Crossweye and Senatobia church. Brother Turner speaks very highly of Brothers Farr and Crossweye.

K. D. Turner.

PITTSBORO

We began our revival meeting the fourth Sunday in August with the pastor, F. Z. Huffstatler, preaching Sunday morning. His brother, A. J. Huffstatler, from Kossuth, came and did the preaching from Sunday evening till the next Saturday evening. The visiting preacher preached the whole gospel. We've never heard better preaching. Six grown people were baptized at the close of the meeting Sunday morning.

We are all praising the Lord for sending A. J. Huffstatler to us.

A. A. Bruner.

GREAT MEETING AT LEFLORE BAPTIST CHURCH

The church at Leflore has doubled its membership and been wonderfully strengthened through the revival held here August 12 to 21 by the state evangelist, Rev. C. T. Johnson, assisted by Bro. C. E. Spearman, who had charge of the music.

Brother Johnson is a powerful gospel preacher and brought messages that revived the whole community and led many to Christ. The song services were an inspiration to all and the BOOSTER CHOIR composed entirely of children won special praise.

There were twenty-four additions to the church, eighteen by baptism and six by letter.

Through the courtesy of the First Baptist church of Grenada the beautiful rites of baptism were solemnized there. Brothers Johnson and Spearman organized a B. Y. P. U. and the young people are greatly enthused over the work. More than forty have been enrolled for membership.

These great messengers of God have greatly endeared themselves to the people of Leflore and the fruits of their good works will live on. May God grant to them the blessings they so richly deserve.

Mrs. W. G. Tabb,
Lorena Hobgood.

COMMENDATION

I wish to say a word in recommendation of Brother Thomas D. Roddy and wife who are evangelistic workers of deep consecration and real ability. Brother Roddy is a splendid leader of gospel songs and a peerless personal worker and Bible teacher. Mrs. Roddy is a pianist and pipe organist of real ability and is also a splendid personal worker. These friends are available for evangelistic work in revival meetings serving with evangelists or assisting pastors. They are members of the First Baptist church of Paris, Kentucky. They may be addressed at No. 379 Stoner Avenue,

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BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N., NASHVILLE, TENN.

Paris, Ky. As pastor and on behalf of this church I commend Brother and Sister Roddy most heartily in evangelistic work.

Yours faithfully,
L. S. Gaines.

CONCERNING BROTHER A. D. MUSE'S WORK

During the month of July I had Brother A. D. Muse and singer with me in a meeting at Oakvale. About that time there appeared in The Baptist Record and several other Baptist papers an announcement from him concerning a plan of evangelistic work in which he proposes to go anywhere invited and carry his tent and singer and devote the day services to a course of Bible teaching and the night services to soul winning. Since then I have had some inquiry as to his work with me. It has occurred to me that there may be some who read the Record that are interested in having work of this kind done yet are not personally acquainted with him and would like further information. If my testimony is considered worth anything I am glad to give it to such inquirers. He has a profound knowledge of the Bible and preaches the gospel with clearness, earnestness, conviction and power. People in large numbers go to hear him and gladly contribute to the expenses of the meeting. The results of his work are enduring and gratifying. I am wanting to see more of this kind of evangelistic work in our state.

B. E. Phillips.

New Hebron, Miss.

That reformer who says all scandal should be made public probably doesn't know the present price of prime paper.

Sunday School Department

SUNDAY SCHOOL LESSON Sept. 5, 1926 R. A. Venable

The Tent of Meeting—Exodus 33
The Lesson Study—Exodus 33:7-16

Introduction: Between our present lesson and the preceding one of last Sunday are recorded many stirring and instructive incidents which call for careful reading and serious thoughtfulness. Much reading and little thinking is a harmful habit which is easy to fall into and difficult to avoid.

(1) Numerous laws are promulgated. Laws, civil, social and domestic, and religious, are based upon the Ten Commandments. These laws are designed to regulate the life of the nation when they shall reach the land of promise and taken up there in their permanent habitation. These laws are comparatively simple and regulative of an agricultural community, contained in the Book of the Covenant.

(2) A detailed account of the ratification of the Covenant is given.

(3) Full instructions are given for the building of the tabernacle, the inauguration of the priesthood, their official garments and the functions they are to serve in the religious cult of the nation in their permanent habitation.

(4) The outstanding episode in the intervening time between the two lessons is the making of the golden calf by Aaron, and its idolatrous worship of the people and the anger of Jehovah which it invoked. So great was this enormity as to break the covenant relation between him and the people. His anger was so great that he was upon the point of withdrawing his leader, and his protection from the assaults of the enemies to be encountered. Nothing but the passionate, self-sacrificing intercession of Moses dissuaded Jehovah from his purpose to withdraw his leadership from this perverse and stiff-necked people. In his hot anger he does not withdraw his promise to give the land to Abraham and his seed for an everlasting possession. They were to realize this long delayed promise under the leadership of an angel, whose inferiority to that of Jehovah was so great as to drive Moses to despair, and prompt him to pray. "Yet now if thou wilt not forgive their sin; and if not, blot me, I pray thee, out of thy book. (Verse 33.) And Jehovah said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people; if I go up in the midst of thee, for one moment, I shall consume thee; therefore, now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments from Mount Horeb onward." (Verses 5-6.) Moses prevailed, Jehovah continues his leadership of this people whose deep penitence

was evinced by a perpetual divestment of all their ornaments. Here our lesson begins with a parenthesis running from verse 7 to verse 11, giving a very interesting incident by the way which serves as a foil to bring out more effectively the gracious and unbroken relation, which Moses enjoyed with Jehovah in spite of the perversities and sins of the people which so sorely aroused the divine anger.

1. "Now Moses used to take the tent and pitch it without the camp, afar off from the camp; and he called it the tent of meeting. And it came to pass that everyone that sought Jehovah went out unto the tent of meeting, which was without the camp. And it came to pass when Moses went out unto the tent that all the people rose up, and stood every man at his tent door, and looked after Moses until he was gone into the tent. And it came to pass when Moses entered into the tent the cloudy pillar descended, and stood at the door of the tent, and all the people rose up and worshipped, every man at his tent door." (Verses 7-10.) The Tent, rendered Tabernacle in the old version, was not the tabernacle, a pattern of which had been shown Moses in the Mount. That had not yet been erected. The nature and purpose of this tent are mere matters of surmise. It was a portable, and probably Moses' individual tent, conspicuous as the place where Moses held converse with Jehovah, and adjudicated the questions pertaining to the interests and good order of the people. Why its location was beyond the camp line of the people has been the subject of conjecture. It may have been due to the fact that its remoteness was designed to show, in a symbol, the polluted condition of the people, the absolute holiness of Jehovah, and his inaccessibility, save through his own chosen leader, and in a place where he showed himself gracious. The sanctity of this Tent of meeting was assured to the people as they observed from their own doors the pillar of cloud, the symbol of Jehovah's presence, descend and stand at the door as Moses entered. The majesty of this symbol, of the divine presence, filled the people with awe, and every man rose up and worshipped at his own tent door. A common center of worship had not yet been established.

2. The descent of the pillar of cloud to the door of the tent of meeting found its purpose in the personal and intimate communion of Jehovah with Moses, his chosen leader, in this supreme crisis, which came of the people's idolatrous worship of the golden calf. The people had fallen away, but Moses had been loyal to God. His loyalty to God did not break down his love and devotion to his wayward people. He could not, he would not, abandon

them. The tremendous pressure of a problem which involved the glory of Jehovah and the destiny of his people impelled Moses to seek more earnestly the comfort, strength and guidance of Israel's God; "And Jehovah spake unto Moses face to face, as a man speaketh unto a friend. And he turned again into the camp; but his minister, Joshua, the son of Nun, a young man, departed not from the tent." (Verse 11.) The converse between God and his servant, Moses, was intimate, and without restraint. The method employed in this interlocation, we are not told, whether by vision or dream or articulate speech in audible voice. Spirit with spirit may communicate without the use of forms and symbols employed by human tongues. The method counts for little. The content of this conversation between Jehovah and Moses, his friend and chosen leader of Israel, in the tent of meeting, is of supreme importance. The time, the place and the persons engaged lift the subject of their converse to the highest possible level of human interest. We are not left to conjecture here, as the succeeding verses come to our relief.

3. "And Moses said unto Jehovah, See thou sayest unto me, Bring up this people, and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found favor in my sight. Now, therefore, I pray thee, if I have found favor in thy sight, show me now thy ways that I may know thee to the end that I may find favor in thy sight, and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest." (Verses 12-15.)

(1) The recent revolt of Israel from Jehovah in the worship of the golden calf, the enormity of which had broken their covenant relation to the God of Israel, and the threat of Jehovah to withdraw his leadership and protection from them, had thrown Moses into a state of bewilderment. He was appalled at the tremendous task of leading the people into the land of promise without the attendant presence and guidance of Jehovah. Jehovah had not revoked Moses' commission, but he was upon the point of withdrawing his leadership, and leaving unaccomplished the arduous task to Moses alone with no heavenly attendant save that of an angel.

(2) Moses earnestly seeks to adjust himself to the new conditions. To do this he must know God's program. He cannot remain in suspense. He cannot brook the uncertainties. He must know. In fullest confidence of his divine commission and with the fullest assurance of Jehovah's favor toward him in the past, he pleads for a disclosure of the divine purpose in view of the new situation which Israel's sin had created. (1) He craved to know whom the Lord would send with him the remainder of the journey to the land of promise. (2) He wanted a renewed assurance of the continued favor of God with him, as a leader

of the people. (3) He sought the unmistakable evidence that Israel was still Jehovah's people in spite of their terrible sin of idolatry. These three things settled and he could move on with courage and composure. He pleads no extenuating circumstances, but rests his plea upon the gracious goodness of Jehovah.

(3) God answers all, when he said, "My presence shall go with thee and I will give thee rest." God's special, personal presence solves all the problems of life and answers all the baffling questions which give us pause in the darkest hour of this earthly life. The rest here is not a cessation of activities, nor sufferings, trials, nor of self-sacrifice, but tranquility of soul amid the stress and storm of all that his mission of leadership of Israel involved. God's guidance and helpfulness prepares men for the best of life as well as the worst. The greatest achievements are accomplished alone in the conscious fellowship of God in Christ. Moses deeply felt his insufficiency as Israel's leader. Such is the implication in his words, "If thy presence go not with me, carry us not up hence". (Verse 5.)

(4) Moses now expands his vision of personal interest, personal assurance of the presence of Jehovah with him as leader of the sons of Jacob. His life, work and controlling purpose are inseparably bound up with the people of Israel. He craves some unmistakable token, not only of Jehovah's favor to him personally, but to his people also. A token which shall be enduring and command the gaze of the peoples of all time. Moses aspired to live a constructive life, and leave to the world as a heritage a nation organized and compacted together, absolutely unlike any other nation of the earth. Such a structure would be of unsurpassing value in attesting the guiding presence of the Jehovah in the formative period of Israel's history. The problem of all time is to account for the organization and perpetuity of the Hebrews as a nation, and a separate and distinct race and people. It finds its solution in the words, "For wherein now shall it be known that I have found favor in thy sight, I and thy people? Is it not that thou goest with us so that we are separated, I and thy people, from all the people that are upon the face of the earth." (Verse 16.)

Magistrate (severely)—The idea of a man of your size beating a poor weak woman like that!

Prisoner—But, your worship, she keeps irritating me all the time.

Magistrate—How does she irritate you?

Prisoner—Why, she keeps saying, "Hit me! Beat me! Just hit me once, and I'll have you hauled up before that baldheaded old reprobate of a magistrate, and see what he'll do to you."

Magistrate—"Discharged."

We are the posterity our forefathers worried about. Can you blame 'em.—Detroit Journal.

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

While THE BIBLE as a whole is a guide to good health, every separate book of the Bible has for us a good lesson in HEALTH.

You will find great help from the book of JAMES.

James begins with the philosophy of GOOD HEALTH.

Hear him as he says "We must find the greatest JOY in being involved in TRIALS." That is the highest type of health help. Here is the mental attitude which defies weakness. If the trial comes, and it seems certain, we are to meet it with JOY. If modern physicians can keep their patients happy, they have a fine chance to "cure" them. This might be called "THE JOY cure." Much is said this day of the power of MUSIC to heal the sick, and to keep us well. Is it NOT because music has its inception in JOY?

And James goes right on like the philosopher he was and gives us the reason—"for we KNOW the testing of faith leads to steadfastness" These TRIALS simply test our faith, and this testing leads to endurance. We are to "greet the trial with pure joy"—that is OUR part of the work. Is not that the finest kind of "gospel of health"?

"Greet a trial with pure joy, FIND in it the greatest joy."

No modern doctor could possibly write a better prescription for the mind and heart of his patient. No modern teacher, or philosopher can excel this kind of doctrine. Herein we find the excellency of THE BIBLE. It fails not in any thing. It gives us the truth, and the reason for the truth. TEMPERED FAITH produces steadfastness, and when steadfastness is finished we are fully and perfectly developed. Here is the man healthy in mind, soul and body—"fully and perfectly developed, with never a defect."

And we are not simply to rejoice at certain trials, or any particular kind of trials—but "find the greatest joy and manifold trials", for they are manifold,—as varied in kind as the minds of men. Each one is to meet HIS kind, but meet it and greet it with pure joy.

Please get your New Testament—preferably Moffett or Goodspeed, and read all this letter from James. He was a brother of The Great Physician—a brother "in the flesh", and surely had a good chance to get the truth of all he said. He had lived a wonderful life, no doubt, and had learned much of his "elder brother".

OUR EDUCATIONAL NEEDS IN MISSISSIPPI

G. T. Howerton, Starkville, Miss.

Man's mental activities may be classified as, 1. DENIALS; 2. AFFIRMATIONS; and, 3. DEEDS.

I have spoken of our "denials"—curing ourselves of the "inferiority complex", of our affirmations, having faith in our inherent ability, and now I want to call to your attention

the third thing we need to do—

3. WORK OUT OUR OWN SALVATION.

The man who smokes, and the woman who paints her face for pleasure and power, make the same mistake—they go outside to get help, forgetting that ALL power is WITHIN—that the very kingdom of heaven is within you. This is the customary mistake of humanity—we HUNT the "customary" in place of the "necessary", we CRY for outside help, rather than look within, forgetting that OUR "acres of diamonds" are at our own door, under our own nose, in our own hands. It was that "inferiority complex" and that LACK of faith in our inherent ability that sent us as Mississippians to looking for help from without.

If NOW we have to some extent dismissed the "inferiority complex", and aroused faith in our inherent ability, we are ready to take the third step—WORK OUT OUR OWN SALVATION, educationally. There are a hundred WAYS in which we can do this. In the FIRST place, we must survey our situation. Let me repeat that with the emphasis on WE—WE must survey our OWN situation. It has been shown that we can not depend on outside help to make a "SURVEY". There is lack of knowledge, and there is lack of something else more important—lack of SYMPATHY. We, ourselves, CAN "survey" our own situation far better than ANY one from without, and we should.

The best part of any one's education is what he gives himself. In fact "education" works FROM within OUT, and NOT from without IN. Many teachers seem to forget this simple principle, and "lecture" by the day to their classes—forgetting that "telling is BUT teaching."

The very heart and center of all educational effort lies in SELF-DIRECTION, self-control, self-discipline. All government is "bad" government, no matter how efficient it is, if it is NOT self-government. And this is "what is the matter" with most of our college government today—it is FROM without, rather than from within, it is BY the Faculty, or some appointed POWER, rather than from and BY the governed.

Outside HELP brings weakness, self-help alone gives POWER, and personal ability.

It is less blessed to receive than to GIVE.

The more we use, the more we have. The more we RECEIVE the less we have—of POWER and personal ability. The same is true of a STATE.

SOME MEETINGS

Our meeting at Concord, Smith County, protracted from the third Sunday in July with Pastor Z. T. Sullivan of D'Lo to help. This is the old play ground of Brother Sullivan and the folks came from far and near to hear their friend and home boy preacher who had been away in Texas for some years. The interest was good from the first, crowds

large and attentive. Seventeen were baptized and two came by letter.

Mize

It was my privilege and pleasure to be with Pastor C. E. Crawford at Mize the fourth Sunday in July and the week following. Brother Crawford lives at Raleigh and had two meetings at the same time, the other place being Bezer, and could not be with us but part time. The meeting was well attended, and the interest good. There were eight additions to the church. Brother Crawford is doing a great work in Smith County.

Antioch

We were privileged to be with Pastor Allred at Antioch, Simpson County, on the first Sunday and days following where the Lord showed Himself strong in the salvation of many precious souls. The pastor had to leave the meeting before the closing day because of sickness, but the folks showed special courtesies to the visiting preacher, and we had a good time together. Plans were launched for a new and more commodious church house during the week, and subscriptions of several hundred dollars secured.

County Line

Old County Line in Copiah County is one of the best half time country churches in the State. Rev. W. H. James is the worthy and successful pastor of this church and Pilgrim Rest Church four miles away. These churches have a pastor's home between them and show every sign of progress. Both have their electric light plants, and lighted as well as any city church. The crowds were large and interest good. Some eight or ten joined the church. In all the seven meetings that I have been in this summer, we have had lots of rain, but not one service was rained out. The showers came either during services after we all got in, or between services. Besides the crowds were larger and more interest manifested this summer than in former years. At old County Line the folks very generously set the pastor up to a new car on the last night of the meeting. We are trusting that the Associations will prove great blessings to our churches this fall, and that the churches may catch the spirit of Jesus to send the "Gospel Story" to regions beyond.

Yours for Christ,

—J. L. Boyd.

Norton—It's easy to see your people came from Ireland.

O'Reily—An' that's where y're wrong. They did nothing of the kind.

Norton—What? Didn't they come from Ireland? With that brogue?

O'Reily—They did not. They're there yet.

NOXAPATER

On August 15th, the annual protracted revival services began with the Mt. Carmel Baptist Church, this place, and continued through the 22nd. Pastor B. L. McKee did the preaching, delivering timely sermons, filled with gospel and power. There were 41 additions to the church. 24 were baptized Sunday at 3:00 P. M., August 22nd. That night 3 more candidates for baptism presented themselves, and will be baptized Sunday, Sept. 5th.

On Monday night, August 23rd, Rev. S. W. Rogers, one time pastor here, gave his lantern slide views, and lecture, on his recent tour of Palestine to a very large audience. The two hours were filled with much interesting information, very instructive, designed to enlighten and create interest in Bible study and missions in general. Any church will do well to invite Bro. Rogers to come and be with them. You may address him at Collins, Miss.

Rev. McKee is with Rev. Clark at Mashulaville, Noxubee County, this week in a revival service. Pray that the harvest may be profitable.

—J. H. Gunn.

"Any part of the city for 50 cents," yelled the taxi driver. "You can't string me again," retorted Silas. "I bought the City Hall last week and they wouldn't give it to me."

A. T. ROBERTSON'S Latest Book

Studies in the Text of the New Testament \$2.50

In this volume the distinguished scholar throws light on many interesting problems of New Testament study. He discusses the autographs of the New Testament shows the history and worth of the various texts, and the unceasing search for accuracy. Personalities have not been neglected, and there is an element of romance and pathos which calls for appreciation and gratitude. The scholar will delight in this summary of information, while the layman will find much in it to help him interpret his New Testament.

This, and any other book you need, furnished by your own book store.

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N., NASHVILLE, TENN.

Southern Baptist Theological Seminary Louisville, Ky. E. Y. Mullins, Pres.

Tuition free, financial assistance if needed, session opens Sept. 21, famous faculty of sound Christian thinkers, evangelical and missionary message for whole world, twelve distinct schools, in midst of numerous student-served churches, at center of nation's population,

COMPLETELY NEW SUBURBAN HOME

W. M. U.

(Continued from Page 8)

would come around close to the feast day, beating a drum, carrying the flag of the Holy Spirit, a flag on which was a dove. Going from house to house gathering up chickens, meat, sugar, etc., and save for a big dinner on the DAY. Those who did not give products could give money for the whiskey, and furnish music for the dance.

The Roman calendar is divided into 365 different Saint days, and one for "ALL SAINTS." When we hear fire-crackers, a band playing, see sky rockets we know it is one of the more important saints.

The Brazilian Christian I believe is one of the most loyal, devoted you will find in any country. And I do not believe there can be found any church nearer like the apostolic church of Jesus' time, than is found here. The church to which I belong here in Bello Horizonte has a membership that does not dance, smoke, go to picture shows—any one of which he will be turned out for! We never say anything to them about Church discipline. It is not necessary. They read the Bible, and since it is so new and wonderful, it means what it says—and disgusted as they are with a religion that has no lines and never changes a life, they keep things STRAIGHT. If I went to the picture show, I would get turned out too, and of course I haven't been!

In spite of the fact that we have the wealthiest church in the state, only one man has a car that he uses as taxi-driver for a living. The others are poorer, and yet they gave last year \$10.90 per member. If you knew how poor they are, you would see what a gift that was.

The contributions of the church go toward church expense, state missions, home missions among the Indians and our missionaries in Portugal. All the work from the Sunbeams up is organized on the same basis as the work there, and the songs have different words to the same tunes.

But I must not close this letter without telling you of David, who is growing so fast. The Brazilians are wild about him, and think it a great joke on me that he has begun saying a few words all in Portuguese and nothing in English. He knows his Father's picture, and loves to pat it, and calls in the language of his adopted people, "Papai." As this letter leaves the Rio harbor the 4th, it will be our ANNIVERSARY Day. I can never forget the hymn that closed that sacred night:

"We've a story to tell to the natives,
That shall turn their hearts to the right,

A story of truth and sweetness,
A story of peace and light."

His life is still telling this story to Brazil.....and I pray that our boy may pick up the song and echo it through all the years.

God bless richly the many at home whose love and prayers are ever the soul of all we can do here. Sincere affection,

—Rosalee Mills Appleby.

CHRIST OF THE INDIAN ROAD

I have just finished reading this GREAT little book, only 213 pages and the price but one dollar, yet I do not recall another book of this character that has so moved me since I read Andrew Murray on Prayer, more than a score of years ago.

Its pages alternately thrill and rebuke, inspire and condemn. It must, however, be read with an open mind for one will soon see where it is leading and the road is not familiar to us of the West. But somehow evidence is seemingly abundant that it is the road and the only one whereby Christ can enter into and conquer the teeming millions of India, "the most religious people on earth."

Mr. Jones presents a strong case as to the Christward movement now on in the midst of the terrible unrest and the disturbances of that country. The part of Mahatma Gandhi, his use of the "Question Hour" with the intelligencia, his discussion of the difference between the "What and the Whom" of the Christian faith, his presentation of "Christ and other Faiths" and of the "concrete Christ" are worthy the careful and prayerful study of every Christian, but more especially of pastors and all who occupy places of leadership.

As one who wishes his brethren well I urge all to get and prayerfully read, "Christ of the Indian Road," by E. Stanley Jones, a book that has scarcely been advertised at all except by the testimony of its readers and yet has gone through eleven editions though less than a year off the press. Order your copy through the Book Room in Jackson. E. O. Sellers,

The Baptist Bible Institute, New Orleans.

ABOUT MEXICO

From the Consul General in New York

Judge Alfred J. Talley, as the lay spokesman of the Catholic Hierarchy in his capacity of president of the association for the Protection of Religious Rights in Mexico is reported in the public press as demanding again that the United States should break with the Mexican government.

In the interest of a clear understanding of the position of the Mexican government I wish to call to the attention of the people of the United States that the statement of this official spokesman that the position of the Mexican government toward the church is "because the church stands for individual and property rights" and that the Mexican government's purpose "was to drive out religion" are at total variance with the historical facts. His reference to "Bolshevik aims" is also in direct variance with the same facts.

The spokesman for the Church Hierarchy in Mexico, Archbishop Moray del Rio, is evidently better acquainted than Judge Talley with the history of Mexico for on the day

Judge Talley's statements were published the Archbishop addressed a letter to the president of Mexico which he said was written "to complain of the Reform Laws of the Constitution of 1857, effective since 1873 and subsequently incorporated in the constitution of 1917."

It is a far cry of 69 years from the constitution of 1857 and at the time such a word as "Bolshevik" was unknown. This constitution was modeled largely on that of the United States and I must believe that Judge Talley has never read it or he would have known that it specifically protects "individual and property rights." Neither did it intend "to drive out religion" to quote Judge Talley's words. If it had the first sentence in it would not have been "In the name of God and by the authority of the Mexican people."

Certain provision in the constitution and the Reform Laws growing out of such provisions did take away certain special privileges from the Church Hierarchy such as their being only amendable to ecclesiastical courts erected by themselves. It also provided for absolute liberty for all religious cults thus abrogating the clause in the previous constitution declaring the Roman Catholic religion to be alone recognized.

The Church Hierarchy in the days following the adoption of the constitution made no attempt to evade the real issue. It was an attack upon the special privileges they had enjoyed for centuries. Rome spoke out clearly, so clearly that its sentiments could not be misunderstood. Pope Pius IX fulminated against the constitution. "We raise our Pontifical Voice with apostolic freedom before you to condemn, reprove and declare null, void and without any value the said decrees, and all others which have been enacted by the civil authorities in such contempt of the ecclesiastical authorities of this Holy See, and with such injury to the religion, to the sacred pastors and illustrious men."

A short time afterward when the Church Hierarchy placed Zuloaga temporarily in the presidential office pledged to nullify and abolish the laws and decrees aimed at the special privileges of the church Pope Pius IX wrote him a letter praising him for his zeal and stating frankly his joy in noting "how earnestly you and your government desire to establish relations with this Holy See, and to work assiduously in its height of power in Mexico."

Judge Talley certainly has a right to champion the rights of the Catholic church or any other church to special privileges. He may honestly believe that it is for the good of the people of Mexico and other countries that such special privileges should exist. Those who fought against the provisions in the Mexican constitution dealing with the special privileges of the ecclesiastical establishment in the past believed so and said so. But neither Judge Talley nor any other spokesman for the Church Hierarchy has a right to becloud the issue. Let them emulate the frankness of Pope Pius

IX. If their position is a just and proper one, they have nothing to lose from such frankness.

Arturo M. Elias,
Consul General of Mexico,
New York, N. Y.

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\$500 and up. Healthful, Good soil, climate, water and fuel—Terms S. K. Duncan, Waldron, Ark

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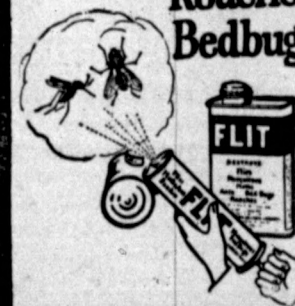
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By R. L. Breland

An Old Bible

One hundred fifteen years ago, in 1811, a large family Bible was published in Philadelphia, Pa. It was purchased possibly by the Leftwich family and was by them handed down to the Bufords and now it is in possession of Mrs. Sam. Pittman of near Coffeeville, Miss. It was once the property of her great-grandfather Buford and then of her grandfather, Wm. H. Buford. The old book is in a fair state of preservation and may be easily read.

The old family record is still legible and can be easily read. Among the older names inscribed therein are Jackey Leftwich, born March 13, 1785; Anna Neely Leftwich, born April 3, 1791; J. F. Turner, born 1827; James Ellard, born 1825. These were relatives of Mrs. Pittman and the Bufords. Of course they have long been sleeping in the grave and are not so much as remembered by the present owner.

An old church letter was found in this old book which was granted June 23, 1849, by the Mt. Maria Baptist Church to Jane R. Lawler. It was signed by Samuel Harris, Moderator, and James W. Powell, Clerk. This church was at that time in Chickasaw County, Miss., but now Calhoun.

This old Bible is highly prized by its owner, and is a very interesting volume. If it could speak what wonderful history it could relate, but its voice is silent save the voice of God which speaks out from its yellow pages, which has brought joy, comfort and life to its possessors all down the years.

Leggo is the name of a little Baptist church ten miles out from Oakland, Yalobusha County. It has a small membership, but those few are true blue. The Magees, Cokers, Rollins', Gores make up the real active members. They show their appreciation while among them. The writer held a meeting there last week. Conditions were very unfavorable,—it rained every day and there were two other meetings near by,—but he never had a more pleasant time in his life. Eld. E. J. Hill has held several meetings there and everyone loves him. The meeting was helpful in various ways.

The meeting at Neshoba resulted in 16 by baptism. That good church seems to be rekindling the revival fires under the leadership of Pastor Parker. May the Lord bless all of them.

Over in Neshoba County the following revivals were held last week: At Spring Creek, Pastor Shirley assisted by his singer, D. Curtiss Hall, is holding a meeting; Pastor J. S. Laird is being assisted by Rev. W. H. Rainer; at Black Jack Pastor

L. M. Phillips is conducting a revival, and at Coldwater W. W. Kyzar and Singer Joe Canzoneri are in the midst of a revival. May much good be accomplished.

Pastor Shirley was called to Kosciusko to bury Sister Crain Sunday evening so the writer, was pressed in to preach for the people at Philadelphia Sunday night. The work here seems to be moving along in a fine way. The pastor is emphasizing the Baptist Program, and loyalty to the church of Christ in no uncertain terms.

Over in Neshoba County the county fair directors have undertaken to go into the evangelistic work. They have employed an evangelistic force, paying for same out of the fair treasury—or at least guaranteeing a certain sum for them. It is called a "Union Meeting", but none of the churches were consulted and none gave their assent to such a meeting. Besides trying to do a work that only the church is authorized and commissioned to do it is going under false pretense in calling it a "Union Meeting" where no union is there. Many of the Baptist churches are protesting and I write this that the Baptists over there may not be placed in an improper light by the glaring headlines—"A Big Union Meeting"—, for it is not a union meeting, but a meeting originated, financed and advertised by a few fair bosses.

MEETINGS AT BLACK JACK AND LUCIEN

The first Sunday of the week following I was with Pastor Bryan Simmons and the saints at Black Jack, and I have never been more royally treated in my life. We had three services per day, and the Lord blessed our efforts with nine for baptism, two by letter and one other profession. One of the concrete results of the meetings was the organization of a fine B. Y. P. U.

The second Sunday we went to Lucien to be with Pastor Jewell Kyzar for a few days. It has been many a day since I have seen people walk two miles to church, and carry their sleepy babies, but I saw it there. It has also been a good long time since I have seen a house full of folks at a morning service, with no dinner on the ground, but I saw it there, from the first morning to the last. The Lord again blessed our efforts with eleven for baptism and four by letter.

B. H. Lovelace,
Clinton.

Customer—I see you have a sign in your store, "We Aim to Please."
Clerk—Certainly; that is our motto.

Customer—Well, you ought to take a little time off for target practice.

"What do you think of Brown?"
"Brown, sir! He is one of those people that pat you on the back before your face and hit you in the eye behind your back."—Exchange.

Hubby had fallen down the steps and his wife was anxiously bending over him.

"Oh, John, did you miss a step?" she inquired, with much concern.

"Naw, I hit 'em all."

"Do you ever reflect on the opportunities you have missed?"

"No; it would be just my luck to miss some more while I was reflecting."



Bee Brand protects the baby!

Flies are filthy things. They carry germs and disease. They are a menace. Keep them out. You can if you use Bee Brand Insect Powder. It will kill every fly if you use it correctly and that's easy to do. It's quite harmless to human beings. It can't explode. It's safe.

It also kills Mosquitoes, Roaches, Bed Bugs, Ants, Fleas, Water Bugs, Moths, Lice on Fowl and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes 50c and \$1.00.

If your dealer can't supply you, send 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

MCCORMICK & CO.,
Baltimore, Md.

Bee Brand INSECT POWDER

WANTED TO BORROW MONEY TO GO TO SCHOOL GOOD SECURITY

A young preacher desires to finish his work at the Seminary and has not the money. He wants to borrow \$1000.00 or sell his equity in a new bungalow in Jackson, paper bearing 7% interest. If he can borrow the money, second mortgage will secure same. Of good character, hard worker, has not been out of employment since early manhood. Some Christian business man who wants to render a fine piece of service and earn 7% on his money, answer this advertisement, by addressing Dr. P. I. Lipsey, Jackson, Miss.

Salesmen Wanted To make big money in part or whole time representing one of the best monumental firms in the South. Complete equipment furnished. Fill out coupon and mail today. **Roberts Marble Co., Dept. J.** Ball Ground, Ga. Tell me your plan whereby I can make more money.

Name _____
Address _____

PARKER'S HAIR BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & 41¢ at all druggists
HISCOX CHEMICAL WORKS
BATCHOQUE, N. Y.
When washing hair always use Floreston Shampoo

To Hang Up Things
Fill your walls with pictures without injuring plaster or wall paper.
Moore Push-Pins
Glass Heads—Steel Points
For heavy framed pictures use **Moore Push-less Hangers**
"The Hanger with the Twist"
10c pkts. Everywhere
Moore Push-Pin Co., Phila., Pa.

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A, Greenville S. C.
"Textile Center of the South"

"WANTED—women, girls who belong to societies, clubs, P. T. A. or churches. Can make \$10 to \$30 per week spare time. **TESS SALES CO., Lexington, Miss.**"

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WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY 'PHONING OR WRITING
MISS JULIA DAINWOOD, SUPERINTENDENT

A NEGRO "SPIRITUAL"

Shadrach, Meshach, Abednego,
Walked in the furnace to an' fro,
Hay foot, straw foot, fro an' to,
An' the flame an' smoke flared up
the flue.
Nebuchadnezzar he listen some,
An' he hear 'em talk, and he say
"How come?"
An' he hear 'em walk, an' he say
"How so?"
Dem babies was hawg tied an hour
ago!"

Then Shadrach call, in an uppity
way,
"A little more heat or we ain't gwine
stay!"
An' Meshach bawl, so dat furnace
shake:
"Lan'lawd, heat! fo' de good Lawd's
sake!"
Abednego yell, wid a loud "Ker-
chool!"
"Is you out to freeze us, y' great
big Jew?"
Nebuchadnezzar, he rare an' ramp,
An' he call to his janitor, "You big
black scamp!"
Shake dem clinkers an' spend dat
coal!
"I'll bake dem birds, ef I goes in de
hole!"

He puts on de draf an' he shuts de
door
So de furnace glow an' de chimblly
roar.
Ol' Nebuchadnezzar, he smole a
smile,
"Guess dat'll hold 'em," says he,
"one while."
Then Shadrach, Meshach, Abednego
Walk on de hot coals to an' fro,
Gulp dem hot cinders like chicken
meat
An' holler out fo' a mite mo' heat.
Ol' Nebuchadnezzar give up de
fight;
He open dat door an' he bow perlite.
He shade his eyes from the glare
infernal,
An' he say to Abednego, "Step out,
Colonel."
An' he say, "Massa Shadrach, I
hopes you all
Won't be huffy at me at all."

Then Shadrach, Meshach, Abednego,
Hay foot, straw foot, three in a row,
Stepped right smart from dat oven
door,
Jes' as good as they was before,
An' far as Nebuchadnezzar cud find,
Jes' as good as they wuz behind.—
Exchange.

TWO MEETINGS

The second Lord's Day in August
at Concord with Pastor Moulder in
Rankin County.

The people attended so well that
just a moderate preacher could
preach fairly well. Some for bap-
tism and four fine men made dea-
cons at the last service.

Bro. Moulder was recalled by all
standing. He has baptized a lot of
people this Summer, and not
through yet. He keeps some up in
the pen waiting baptism nearly all
the time.

My home was with Bro. and Sister

George Ware, and they treated me
like a king.

The third Sunday in August I was
at Oma. This is a little town on
the Great Northern Railroad. The
people packed the church and stood
by the meeting, and ordained two
good men deacons at the close of
the meeting, but not many acces-
sions.

Rev. J. O. Buckley is pastor. He
is a nephew of the Rev. J. C. Buck-
ley, who preached so long in Simp-
son County. Pastor Buckley lives
on his farm not far from Prentiss
and preaches to nearby churches.
He and his wife have reared and
educated a family of five children.
He is making good and you would
enjoy being in a meeting with him
and his good people.

My stay was in the home of
Brother and Sister Homer Little,
and they served in Southern hospi-
tality. The town is named for his
fine wife, Oma. The music was led
by Prof. J. F. Durden of Bridge-
port, and it helped to draw the large
crowds.

In some sections I find that a
stray preacher has put down his
tent near a local church and,
strange to say, that in some sections
he gets a following sufficient to pro-
duce discord in the neighborhood.
Let the pastors and churches watch,
for the last state of that commu-
nity is worse than the first.

Rev. G. W. Riley of Clinton has
closed a good meeting at Oak Grove
Church, Yazoo County, Rev. Oscar
Thompson, pastor.

Besides being generous to the
preacher the people gave the pastor
a good pounding. It took an extra
car to cart the donations to the
pastor's home in Clinton.

Bro. Riley is this week in a meet-
ing at Bolton.

EAST FORK

Our meeting was held at East
Fork, Amite County, the week fol-
lowing the second Sunday in Au-
gust. Eight were baptized, a num-
ber received by letter and the church
greatly revived.

Dr. E. K. Cox of Gloster preached
from Monday till Friday. I have
never heard more interesting or
sounder Bible preaching.

—E. Gardner.

REVIVAL MEETING AT BELDEN

We began our meeting last Lord's
Day at 11:00 A. M. Dr. W. R.
Cooper of Blue Mountain arrived
Sunday night and did the preaching
for us. Every message was a mes-
sage of truth from the Bible, and
delivered with great power. We had
overflow crowds, especially at night.
The saved were refreshed and re-
joiced in the Lord, two additions to
the church by letter, sixteen pro-
fessions of faith and 15 additions by
baptism.

The Lord be praised for all. This
writer, the pastor, rejoices over
having Dr. Cooper on our field of
labor. We closed Friday night, and
I am now in Brinkley, Ark., to hold
a meeting.

—J. R. Gullett, Pastor.

GOODWATER, LAUDERDALE
COUNTY

One of the greatest spiritual re-
vivals ever held at Goodwater
Church was held here last week.
There were sixteen additions to the
church. Heads of two families sur-
rendered their lives to Christ, and
the entire church was greatly re-
vived.

Bro. B. W. Walker of Rosedale,
Miss., did the preaching. We sin-
cerely wish that everyone could have
the privilege of meeting him. He
is a powerful worker for Christ. At
the close of the last service he was
invited to hold the meeting next
year by a unanimous rising vote.

We are praying that he might
continue to do wonderful work for
Christ.

—A Member.

TO THE BAPTISTS OF
MISSISSIPPI, OR ANY
CHARITABLY INCLINED
PERSON

Rev. J. S. Slaughter, of Stonewall,
Miss., broke down in health about
three years ago, at which time he
contracted tuberculosis, and had to
give up his pastorate at Enterprise
and Stonewall Baptist Churches.
Brother Slaughter is less than 35
years old, and I can truthfully say
that he had one of the brightest fu-
tures of any Baptist preacher in
Mississippi, as he had developed into
a very able minister of the gospel.
He is a poor man and has a large
family of dependent young children.
He desires to go to a higher climate,
to-wit, Asheville, N. C.

Can't you help this NOBLE and
GOOD man by sending me a liberal
donation for him? God will cer-
tainly bless you for your aid.

Dr. P. I. Lipsey, my beloved Uni-
versity mate, will tell you that every
cent forwarded to me will go to
Brother Slaughter.

Fraternally submitted,

—Jno. L. Buckley,

Enterprise, Mississippi.

GROWING A SOUL

This is the name of a book just
from the press, by Dr. M. T. An-
drews, pastor of the First Baptist
Church, Texarkana, Texas.

It's the first book of the kind I
ever saw. It's solid gold. Get it
and feast your soul.

Bro. Andrews is a Mississippian
and now one of Texas' best men.

This book may be found at any
Baptist book store.

—J. H. Lane.

NEW ORLEANS STUDENTS

1. Are you planning to go to
school in New Orleans this fall?
Or,

2. Do you have a son or daughter
that will soon be in New Orleans
for study? Or,

3. Are you the pastor of any
young people that are going away
this fall to attend some school in
New Orleans?

If so, please write us immediately,
giving following information:

1. Name of student.

2. Present address.

3. School in New Orleans to be
attended.

4. Most definite New Orleans ad-
dress that can be given at present.

5. Christian?

6. Church membership?

7. Active worker?

Address:

—Robert Cooke Buckner,
Baptist Student Secretary,
7100 St. Charles Avenue,
New Orleans, Louisiana.

"THEREFORE"

"If thine enemy hunger, feed him;
if he thirst, give him drink. Be not
overcome of evil, but overcome evil
with good." Rom. 12:20-21.

Love is the mainspring—the mo-
tive power—of every good deed in
heaven or on earth—"For God so
loved the world that he gave his
only begotten Son, that whosoever
believeth in him should not perish,
but have everlasting life". John 3:16.
"Beloved, if God so loved us, we
ought, also, to love one another."
I John 4:11.

"Be kindly affectioned one to an-
other with brotherly love. Bless
them who persecute you: bless and
curse not. Rejoice with them that
do rejoice, and weep with them that
weep. Recompense to no man evil
for evil. Provide things honest in
the sight of all men. Avenge not
yourselves but rather give place
unto wrath; for it is written, ven-
geance is mine; I will repay, saith
the Lord." Rom. 12:10-14-15-17-19.
"Love worketh no ill to his neigh-
bor; therefore, love is the fulfilling
of the law." Rom. 13:10.

"To do good and to communicate
forget not, for with such sacrifices
God is well pleased." Heb. 13:16.

"If any man say, I love God, and
hateth his brother, he is a liar; for
he that loveth not his brother whom
he hath seen, how can he love God,
whom he hath not seen?" I John
4:20.

"As we have opportunity, let us
do good unto all men." Gal. 6:10.

—C. M. Sherrouse.

NEWTON

Dr. Prince E. Burroughs of Nash-
ville has been with the Newton
Church in a ten days' evangelistic
meeting, beginning on the 15th of
August and closing on the 24th. He
is a great gospel preacher and of
course our people fell very much in
love with him. He knows how to do
the things which he so effectively
teaches others to do in his book,
"Winning to Christ". We shall al-
ways be glad that he felt impressed
to turn away for a few days from
his duties in the Educational Rooms
of the Sunday School Board at
Nashville and to come to Newton
for an evangelistic meeting.

The song services were under the
direction of Rev. J. Davidson Taylor,
who is the son of Dr. J. A. Taylor
of Brookhaven. Although he is not
a professional evangelistic singer,
yet he knows how to direct the con-
gregations in singing the great old
gospel hymns. He rendered a splen-
did service in song and was a con-
stant and efficient personal worker.

His work with
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PEA

Had a real
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We want him

MY SUM

First
1st—At H
W. Shirley
additions.

2nd—I did
B. F. Odom
Attala Co.
new member

3rd—I wa
Rocky Point
gust. Only

4th—I was
other great
Attala Co.
much revived
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5th—My m
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day in July,
Dr. R. B. G
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many people
blessed by h
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church at th
four for bap

His work with the juniors was especially helpful and they will love him always.

One of the best features of our meeting was the attendance of a number of members of neighboring churches. The Newton Church greatly appreciates the fellowship of these fellow-workers from Pine Bluff, Cedar Grove, Lawrence, Bethel, Poplar Springs, Liberty and other neighboring Baptist churches, and also the great kindness shown us by those of other denominations.

There were twenty-nine additions to our membership, nine being by letter and twenty by baptism.

While we are grateful for the visitors and their work among us yet we must also pay tribute to the faithfulness of our own people. They left their places of business and came to the services day and night. Many of them were busy personal workers. We all feel that God has been abundantly gracious to us and we are deeply thankful.

Fraternally,

—T. W. Green.

PEARL VALLEY

Had a real good meeting at Pearl Valley Church, Copiah County—6 for baptism and 3 by letter.

Dr. O. O. Green of Hazlehurst did some good preaching. He is not only an evangelist, but a teacher and church builder. He certainly won the hearts of both pastor and people. Bro. Green is sound and sane and a lovable servant of God. We want him again.

—Jas. A. Chapman.

MY SUMMER MEETINGS

G. W. Nutt

First Sunday in July

1st—At Hope, Neshoba Co. H. W. Shirley did the preaching. 14 additions.

2nd—I did the preaching for Bro. B. F. Odom at Hurricane Church, Attala Co. Good meeting and four new members. 4th Sunday in July.

3rd—I was with Bro. Odom at Rocky Point the first Sunday in August. Only 2 members.

4th—I was with Bro. Odom in another great meeting at Springdale, Attala Co. 9 additions and church much revived. Bro. Odom is a great pastor and I never worked with a more agreeable one. He is pastor of 7 churches and gone on the work most of his time, and his people esteem him very highly.

5th—My meeting for second Sunday in August was with Bro. W. A. Allman at Bethel Church, Newton Co. 6 additions. Bro. Allman is another good man to work with.

We thank God, and take courage.

HOULKA MEETING

The Houlika meeting began at the Baptist church on the second Sunday in July, continuing eight days. Dr. R. B. Gunter did the preaching again this year to the delight of the many people who were so graciously blessed by his messages last year. There were eight additions to the church at the time of the meeting, four for baptism and four by letter.

The baptismal service was conducted on August 19th by Rev. H. M. Collins, of Van Vleet, Miss. Our pastor, Rev. T. J. Latimer, being physically unable to conduct it himself.

After Rev. Collins' talk at the waters' edge, the doors of the church were opened and another came professing faith in the Lord and was received into the church for baptism, and was baptized with the other four.

The church and community were built up in every respect as a result of the meeting. The people were spiritually thirsty and their confidence in and their love for Dr. Gunter together with his great inspirational messages did much toward the furtherance of the Master's cause in our town and community.

T. J. Latimer.

NORFIELD

August 24 we closed a successful nine days revival led by Dr. Roland Leavel, of Picayune. Twenty-one were added to the church and the work was greatly stimulated and strengthened. Dr. Leavel is an excellent pastor-evangelist. His preaching is scholarly, scriptural, spiritual, Christ-centered and withal attractive and powerful. The people hear him gladly and with appreciation and profit. As a personal worker he is no less effective, as a friend and brother his fellowship is delightful and helpful. We are already looking forward to his early return to Norfield.

The music was ably conducted by Shelby Price, a Mississippi College student and one of our own boys.

E. F. Haight, Pastor.

SOME MEETINGS

The second Sunday in July I was with Rev. W. E. Winstead and his church at Coat, three miles south of Magee. We had a good meeting. The men gathered at 7:00 o'clock in the grove and the women met at the same hour in the church for their prayer meeting. The Lord came in great power. We had good crowds and good interest, one received by baptism. Almost everybody in the community is a member of some church. Brother Winstead is a progressive young preacher.

My next meeting was with Athens the third week in July, one of my churches, and the pastor did the preaching. We had good interest from the beginning. The leading members had been meeting at the church some time and had been praying for the meeting. Many people said it was the best meeting they

The first week in August found us at Strong River, another one of my churches. We had with us Evangelist C. C. Jones, of McComb, and he seemed to be at his best. We had good crowds and fine interest. I baptized 11 at the close of the meet meeting. The church invited Brother Jones to help in their meeting next year. Brother Jones is a safe evangelist. He does not use high pressure methods. He just preaches the plain truth and depends on the Holy Spirit to do the rest. No church would make any mistake in

securing his services for a meeting.

The second Sunday in August found us at Oak Grove, out six miles from Pinola, another one of my churches. The church had asked me to do the preaching, which I did. We had a good meeting. The church was greatly revived and 11 people were baptized at the close of the meeting.

The third week in August we had our meeting here at Pinola. We had as our help Dr. M. O. Patterson, of Clinton, and all who know Dr. Patterson know we had a good man and a great preacher. He seemed to be at his best. Old people of Pinola say they have never heard such gospel preaching in a meeting in Pinola. We received five by letter. The church invited him to be in their meeting another summer.

The Lord be praised for all the good meetings everywhere.

R. W. Bryant.

RESOLUTIONS OF LOVE AND RESPECT

We, the Baptist church of Camden, desire to give expression of the deepest sense of bereavement and loss of our brother in Christ, Mr. O. B. Thornton, who passed away on August 7, 1926.

Be it resolved, that we recognize that Mr. Thornton lived a devout and consecrated Christian life, that he was one of our most faithful and tireless members, and ever ready to serve his Lord.

Be it further resolved, that while we mourn his going, yet we rejoice that he was ready to meet his Savior.

Be it finally resolved, that a copy of these resolutions be sent The Baptist Record for publication, and to the family with the assurance that our love and sympathy are theirs.

Respectfully submitted by the committee.

Mary Clower,
J. E. Snowden,
V. L. McDaniel.

WILLIAMSVILLE, ATTALA CO. MEETING

The Baptist meeting at Williams-ville, Attala county, Miss., closed last night, August 27. The preaching was done by Rev. W. A. Williams of Skene, Miss. This man of God, willing to work for the salvation of human souls, was inspired by Divine

power, leaving no one to render excuses for not living a Christian in this world, that God our father in heaven had made the way plain and easy through his Son, Jesus, for the salvation of all who will come unto Him in true faith.

The meeting was of great interest from beginning to end. It would seem strange that anyone could be in the church during the meeting and deny that true Christian love for the gospel of Jesus, our Savior, which was made manifest in the power of God with the preacher, frequently making strong appeals to the people to turn from sin unto righteousness and be saved on the terms God has promised through the blood of Jesus, earnestly asking them to search the scriptures, for in them ye will find eternal life through Jesus Christ.

Many people attended this great service. It was considered by all lovers of Jesus that great good was accomplished in the power of God through the strong and truthful preaching during this meeting. No doubt but what he is one of our strongest preachers. We commend him to the good people wherever he may be.

S. D. Terry,

One who was in this meeting.

We had our meeting at Mt. Vernon, Newton county, the third Sunday in July. Brother T. W. Green did the preaching. We received 11 for baptism and one by letter.

The fourth Sunday in July was with Clifton church, Scott county. Brother H. V. Sollie did the preaching—one accession by baptism.

The first Sunday in August was with Vernon church, Jasper county. The pastor did the preaching.

The second Sunday in August was with Bethel church, Newton county. Bro. G. W. Nutt did the preaching. Five were added by baptism and two by letter.

W. R. Allmon.

We have just closed a two weeks meeting with the Coldwater church in Neshoba county, and their pastor, Bro. R. L. Breland. There were 53 additions. For the next twenty days we'll be in Walthall county.

Brethren, pray for us.

Kyzar and Canzonari.

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OUR EDUCATIONAL NEEDS HERE IN MISSISSIPPI. WE SHOULD PUT FIRST THINGS FIRST.

(G. T. Howerton, Starkville, Miss.)

Jesus the Master Teacher, taught that He might make disciples—learners, and not that the might make 'graduates' and confer 'degrees.' Would it not be well for us to remember this fact, and to follow his example more closely. There may be no objections to graduating, and conferring degrees, but do we do amiss when we make this the object of education? Have we not erred greatly in putting the emphasis in our schools on grades, 'units,' standards and degrees? A high school principal said to me yesterday that no one could get a place to teach in his school unless he had, or was on his way, to his Masters Degree. And yet a man may get his Master's degree in a 'standard' college and never read the ten commandments, the sermon on the mount, or Paul's defense before Agrippa. In fact he may get his masters degree and never read about Moses, Jesus or Paul, and yet this masters degree is the standard measure of a man's fitness to teach in a high school. Is it a right and righteous standard, and is it good policy to put so much emphasis on a standard any way? Is it not a fact that the school men have created standards which separate the schools from the people, instead of standards which relate the schools to our needs? Have they not forgotten entirely some of our most vital needs, and set up 'standards' which make for certain professional exclusiveness, instead of a broad inclusiveness. Surely 'education' in a democracy like ours should not create classes. Should we not set standards of education which are attainable by all? Should not the highest education we can offer be a good thing for the man of 'lowest' degree? Surely we should put first things first in our education, but have we? Have we not put entirely too much emphasis on material equipment, on endowments and on 'standardization'? These things we must have of course, but surely we have forgotten the weightier matters. There are several things we should think of making of boys and girls which are far more important than to make graduates of them. It is a FINE thing to be a college graduate, and to have the highest degree obtainable, but is it the 'mainest' thing, and the VITAL objective of an 'education'? And are we not causing our youths to miss the main things in education by putting undue emphasis on things which should have second place?

I am wondering if we have really set right and wise standards, and if we are acting wise in putting so much emphasis on these doubtful standards.

A PREACHER'S MISHAPS.

One of the most prominent preachers in the Southern Baptist Convention tells this story on himself—This is his narrative as nearly as we can produce it, having heard him recite it to a large company of preachers:

You know, brethren, I once wore my hair quite long, extending down the length of my neck which itself is not short. Many people wondered why I chose this habit, but that was my secret. Many have since wondered why I abandoned the habit, and that is the story I am going to tell you. I was on my way to fill an important engagement for Sunday in an eastern city, making the journey by railroad train. It was late Saturday evening and I knew I was nearing my destination. I was in a deeply meditative mood and had stretched out my feet to the chair in front and laid my head back on the back of the seat which I occupied. I was deeply thoughtful.

I remained in this position for sometime oblivious to the flight of miles or minutes, when suddenly the engine blew a long blast and the flagman came through the coach calling aloud the name of the city in which I was to stop and in which I was to preach next day. I drew my feet up, reached for my handbag and rose from the seat. I was conscious of something pulling at my hair, but hurried into the aisle. On the turn of my body I felt a flutter and a flapping on my back and shoulder. I reached for it only to find to my mortification that I was carrying the linen cover to the seat attached to my long hair.

An effort to dislodge it for sometime proved in vain as I hurried down the aisle and everybody looking at me and tittering like their sides would burst. I made a desperate grab at the thing and yanked it away with a part of my hair, finding to my dismay that some miscreant had stuck his or her chewing gum on the top of my chair and my hair was matted with it.

I was a spectacle to angles and to men, in no apostolic sense. I was

in confusion worse confounded. What was I to do? I had to preach next morning, and I was almost as bad as those fellows at Jericho who had the beard shaven only from one side of their faces. But I couldn't "tarry at Jericho;" I had to preach. The next best thing was to make a hasty trip to the barber shop and get rid of that Nazanite equipment. I didn't make any explanations to the barber, but told him to take it off short.

He did and it has been that way every since.

PICTURES OF LARGE FAMILIES WANTED.

The Bureau of Vital Statistics of the State Board of Health, desires to receive pictures of families containing at least ten living children—also pictures of living triplets. A shallow cabinet four by six feet in size, with glass doors, has been hung on the wall of the Vital Statistics office in the Old Capitol, where these pic-

tures will be placed. The Bureau will give a prize to the largest and most interesting family so exhibited. Every child shown in the picture must have his or her birth registered, and must have been born in Mississippi. Those born before November, 1912, must call on the Bureau of Vital Statistics for special blanks for registering their birth. The mother and the father should be in the picture with their children.

Any one reading this article will confer a favor on the Bureau of Vital Statistics if he or she informs the father or mother of some large family of this communication.

A good large kodak picture will be accepted, though a good group picture would be preferable.

R. N. WHITFIELD, M. D.,
Director, Bureau of
Vital Statistics.

He: "But if you will allow me to—"

She: "Oh! I know what you are going to say, but you're quite mistaken and I can prove it."

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